OF Ejaculatory Prayer: THE NECESSITY there is OF it.

THE ADVANTAGES there are FOR it.

AND THE ADVANTAGES there are BY it.

DEMONSTRATED With ſeveral Directions for the Practice of it.

By *Theophilus Polwheile*, *M. A.*

SURSUM CORDA.

Πολίτευμα ἡμῶν ἐν οὐρανοῖς.

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THE
NECESSITY
OF
ADVANTAGES
AND
DISADVANTAGES
OF
MARRIAGE.

To the worthily honored Mr. *MATTHEW SKINNER*, Merchant in *London*.

SIR,

THE *great kindneſs that you ſhewed to me immediatly after I had the happineſs to be firſt acquainted with you, hath made*

such an impression upon my Spirit, that I cannot but exceedingly rejoyce to have this opportunity, of telling to the World how much you have obliged me. In Testimony of which, I now present you with this Treatise (such as it is) of Ejaculatory Prayer. *Which I Know (it being of that nature that it may well be numbered amongst those things that are to be lookt upon as helps and furtherances of having your Conversation in Heaven; which I perswade my self is your main design and endeavour) will be very acceptable to you. Seeing but few (if any) have*

[*made*

made it their principal deſign to diſcourſe fully, and particularly of Ejaculatory Prayer (*for though ſomething tranſiently in proſecution of other Diſcourſes, yet not any peculiar Treatiſe that I know of hath been publiſhed concerning it*) *although many, as may well be ſuppoſed, even of thoſe who do acknowledge the concernment of Prayer in the general, do not underſtand, at leaſt conſider as they ought, the concernment of* Ejaculatory Prayer *in particular: I have for the Information and Conviction of ſuch Perſons Written this enſuing Treatiſe. Wherein I have endeavoured to evince the Neceſſity of it; and to ſhew not only the Advantages we*

have for it, but alſo the Advantages and benefits we may have by it. I have ſhewn likewiſe the evil of neglecting it; and eſſayed to perſwade to the diligent performance of the Duty, both for our ſelves and others, upon all occaſions: yet upon ſome more eſpecially, which therefore are mentioned, and inſiſted on in particular. And becauſe Men are lyable to many a miſcarriage in the diſcharging of it, for preventing of them, ſeveral Cautions are laid down; and afterwards ſeveral Directions given, to help in the performing it. This is the Sum and ſubſtance of what this Treatiſe contains, which I have contracted in as narrow a Compaſs as I could:

ſeeing

ſeeing ordinary Perſons (for whom this Treatiſe is ſpecially deſigned) are neither willing to be at the price of buying, nor at the pains of reading much larger Diſcourſes. I have no more to add, but that my deſire and prayer is, and ſhall be, that the bleſſing of Heaven may be upon your ſelf, and your worthy Relations and that I am

SIR,

Your moſt affect-
ionate Friend,

Theophylus Polwheile.

Tiverton,
October 10.
1674.

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Books

Books Printed for *Tho. Taylor* at the *Hand* and *Bible* on *London-Bridge*,

Argalus and *Parthenia*, by *Francis Quarls*.
Hodders Decimal Arithmetick.
Heaven taken by Storm, by *Tho. Watſon*.
The Childs delight, or an Eſſay to the *Engliſh* Grammar, by *Tho. Lye*.
A Manual for Parents, by *Tho. White*.
A Diſcourſe of the Excellency of the Heavenly ſubſtance, on *Heb.* 10.34. by *John Hicks*.
Two Sermons, one on the fifth of *November*, the other before the *Military Company* at St. *Clements Danes*, by *John Scot* Miniſter of St. *Thomas Southwark*.

ERRATA.

PAge 7. line 12. for *prying*, read *praying*. p. 13. l. 8. blot out *s*. p. 15. l. 15. after *do* r. *ſo*. p. 60. l. 2. for *uncharitable* r. *unaccountable*. p. 85. blot out the quotation in the Margin, and place it in p. 87. over againſt theſe words in l. 11. p. 104. in the margin for *Unam* r. *Nam*. p. 125. l. 23. for *ſhew it* r. *ſhewed*. p. 133. l. 5. for *away* r. *awry*. p. 134. l. 17. blot out *it*. p. 139. l 20. for *real* r. *natural*. l. 25. after *but* r. *be*. p. 141. l. 21. for *attractable* r. *attractive*. p. 142. l. 20. for *naturable* r. *natural*. p. 143. l. 8. for *the* r. *your*. p. 144. l. 12. for *tryes a Dart, or ſhoots*, r. *tryes to Dart, or ſhoot*.

OF

OF EJACULATORY PRAYER.

CHAP. I.

The Text *whereupon the enſuing Diſcourſe is grounded, ſet down, and explained. All ſorts (or kinds) of Prayer therein virtually comprehended, and conſequently* Ejaculatory Prayer. *The* Doctrine *of Praying with* Ejaculatory Prayer *from thence inferred. What* Ejaculatory Prayer *is. A Deſcription of it. Wherein it* agrees *with* other *Prayer, and wherein it* differs *from it. The* Doctrine *proved both by* Precept, *and* Practice *out of the Scripture.*

THe matter to be diſcourſed in the Treatiſe which I now begin, being the Duty of **Ejaculatory Prayer,**

a great and concerning *Duty*; I ſhall lay for a Foundation of my Diſcourſe, thoſe words of St. *Paul* in his Epiſtle to the *Epheſians*, Chap. 6. 18. *Praying alwayes with all Prayer and Supplication*, which therefore muſt be a little explained.

The Apoſtle having in the foregoing verſes exhorted the *Epheſians*, that they might be the better enabled to fight againſt their ſpiritual Adverſaries, to *put on their ſpiritual Armour*; in the concluſion here in this verſe, he exhorts them to *pray*: to ſhew, (that as Men in *other Warr*, are wont to ſeek aid and help of thoſe that are their Confederates, by *Letters*; ſo) Chriſtians in *this ſpiritual Warr* ſhould ſeek aid and help of God, who is their Confederate by *Prayer*. And

1. He ſhewes it muſt be **Alwayes**, *Praying alwayes*. The meaning whereof is not, that they ſhould do nothing elſe but Pray, as thoſe Hereticks of old, called

called the † *Euchittes*, or *Praying Hereticks*, taught; but that they ſhould Pray upon all occaſions. The Original is ἐν παντὶ καιρῷ, in every opportunity. Now theſe opportunities are either *ſtanding* opportunities (or *ſet-times*) of Prayer, Morning and Evening; or elſe *occaſional*, and *accidental*, at any other time of the day. The Apoſtle means both, when he ſaith Always, or in every opportunity: As if he had ſaid, "Let no opportunity of Prayer paſs, without Praying in it. This is the firſt Particular, he ſhews it muſt be *Always*.

† They were about the days of *Conſtantine*: Their Hereſie was (as *Auſtin* and others relate) in this; That they decryed all other Religious Exerciſes, and employments in mens ordinary Callings, in comparſon of Prayer, which they held to be the whole Duty of Man, and therefore vilifyed Preaching, and the Adminiſtration of the Sacraments, &c. upon this ground, becauſe we are commanded in Scripture to Pray always.

2. He ſhews it muſt be with **All Prayer.** *Praying always with all Prayer and Supplication*: that is, with all

ſorts of Prayer, or with all kind, or all manner of Prayer. As if he had ſaid, "Pray with all manner of Prayer, or all manner of ways. For this † **All** here, being Univerſal, comprehends all ſorts of Particulars under it. There be ſeveral *ſorts*, or *kinds* of Prayer, (I ſay, ſeveral *ſorts*, or *kinds*, taking theſe words not in the ſpecial, but in a more general, and large ſignification.) all which being herein virtually comprehended, might here be fitly ſpoken of. And I might therefore take an occaſion from hence you ſee, to ſhew it to be the Duty of Chriſtians to Pray all manner of ways, or with all ſorts of Prayer upon all occaſions, in every opportunity: But I am to inſiſt only upon one of them at this time, and that is *Ejaculatory Prayer*. Seeing the Apoſtle exhorts the *Epheſians* to Pray always with

† *Epibheton vim habet quod hîc adjicitur, videtur omnimodam precationem innuere, non publicam ſolùm, ſed & privatam, ac ſecretam.* Arrowſm. Tact. Sacr.] Addo *non* ſtatam *ſolùm, ſed & Ejaculatoriam, &c.*

with all Prayer; and one ſort of Prayer is, *Ejaculatory Prayer*, therefore that muſt needs be meant amongſt the reſt; and thence we may fairly infer this Doctrinal concluſion.

That it is the Duty of Chriſtians to be much in Ejaculatory Prayer; or, *To be always in every opportunity praying and ſeeking to God by* Ejaculatory Prayer.

In the handling of which, I will ſhew you,

1. What *Ejaculatory Prayer* is.
2. That it is a Duty always in every opportunity to be performed.
3. What Arguments there are to excite to the performance of it. And then
4. Make Application of it.

For the firſt of theſe, What *Ejaculatory Prayer* is; You muſt know, That *Ejaculatory Prayer* differs from *other* Prayer, only *Quo ad Modum*, in reſpect of the *Manner*. All Prayer is a Religious repreſentation of our Will, or Deſire before God, that he may be as itwere affected with it, to grant it to us. 'Tis

an *expreſſion* of the deſires of the heart unto God. 'Tis not enough unto Prayer, that there be deſires, but they muſt be ſome way or other, either in *heart*, or with the *voice*, in *thoughts*, or in *words*, *expreſſed* unto God. Now this is done, either for ſome *continuance of time*, as when a man ſets himſelf purpoſely to ſeek unto God for any thing he deſires, and ſpends ſome conſiderable time, (more or leſs) in the performance of the Duty, as *Dan. 9. 3.* This is *Set-prayer.* Or elſe it is done for ſome *ſhort moment of time*; when, upon any occaſion, in any place, any company, any buſineſs, or employment whatſoever, the heart doth ſuddainly dart up ſome holy deſire unto God, and the † mind doth either *not wholly*, or *not long* attend unto it. When it's thus, then it is called *Ejaculatory Prayer.* And therefore it is called *Ejaculatory Prayer*, to expreſs this quickneſs of the deſire, and ſhortneſs of the

† *Ubi mens aut non penitus, aut non diu vacat Orationi.* Ames. Medul.

the duration, and continuance, together with the forcibleneſs and efficacy of the Prayer. For *Ejaculation* ſignifies a ſhooting, or darting forth; which is a ſudden quick motion, whereby the Arrow, or Dart is made to fly ſwiftly and ſpeedily to the Mark; and therefore it is a fit *Metaphor* to expreſs the *Manner* of ſuch ſhort Prayers unto God.

Ejaculatory Prayer then may be thus deſcribed.

It is a ſudden, ſhort tranſient prying unto God; when, where ever a man be, whatever he be doing, however it be with him, he takes an occoſion to expreſs, either in his heart, or with his voice, ſome holy gratious deſire unto God, that may be for the glory of God, and his own, or others good to be granted by God.

In this Deſcription of *Ejaculatory Prayer* we have, both wherein it *agrees* with *other* Prayer, and wherein it *differs* from it.

1. Wherein it *agrees* with *other* Prayer; and that is in three Particulars.

1. It agrees with *other* Prayer in this, that it is an expreſſion of ſome holy and gracious deſire unto God: for otherwiſe it were not Prayer.

2. In this, that it is either in the *heart*, or with the *voice*, either *Mental*, or *Vocal*. Theſe are examples of both in Scripture, which you ſhall have by and by.

3. In this, that it is either for our ſelves or others.

2. Wherein it *differs* from *other* Prayer; and that is in three Particulars alſo.

1. It *differs* from *other* Prayer; in this, that it is *ſuddain*; that is to ſay, without any deliberation, or premeditation, or preparation, without which, ordinarily, *other* Prayer muſt not be.

2. In this, that it is a ſhort tranſient Prayer, that is quickly paſt, and gone, as an Arrow out of the Bow, or Dart out of the Hand, as conſiſting of ſome ſingle Petition; whereas other Prayer is a continued ſeries or order of praying, lengthned out for ſome time, as hath been ſaid. *Other* prayer therefore is called a *pouring*

out

out of the Soul, 1 Sam. 1. 15. and a *pouring out of Prayer.* Iſa. 26. 16. But *Ejaculatory Prayer* is but as a *drop.*

3. In this, that it is any place, any imployment, any condition, which other Prayer cannot be. And thus you have the firſt Particular, what *Ejaculatory Prayer* is. Now in the next place I will ſhew you,

2. That it is a Duty always in every opportunity to be performed. For the proof whereof conſider that,

1. It is Implicatively, or Virtually commanded. We are required to Pray with all Prayer, as in the Text, therefore with this. We are to Pray without ceaſing, 1 *Theſ.* 5. 17. that is, not only at Set-times, or occaſionally with *Set-Prayer,* but ever and anon all the day long with *Ejaculatory Prayer.*

2. There are many commendable Examples of it recorded in Scripture, which therefore ought to be followed. *Abraham* Prayed with *Ejaculatory Prayer* for his Son *Iſhmael, O that Iſhmael might live before*

fore thee! Gen. 17. 18. *David* Prayed with *Ejaculatory Prayer* againſt the Counſel of *Ahithophel*, *O Lord, I pray thee, let the Counſel of Ahithophel be turned into fooliſhneſs*, 2 Sam. 15. 31. This and the former were *Vocal Ejaculatory Prayers*. *Nehemiah*, while he was waiting on the King, as he ſate at the Table, and was queſtioning with him, Prayed with *Ejaculatory Prayer*, Nehem. 2. 4. The King ſaid unto him, For what doſt thou make requeſt? But before he told the King for what it was, he ſaith *he prayed to the God of Heaven*. By which it is evident that it was with *Ejaculatory Prayer* that he Prayed, and it was *Mental Ejaculatory Prayer*. *Chriſt* when he was upon the Croſs Prayed with *Ejaculatory Prayer* for thoſe that Crucified him, that they might be forgiven. He ſaid, *Father, forgive them, for they know not what they do*, Luke 23. 34. So Saint *Stephen* for thoſe that Stoned him, He kneeled down and cryed with a loud voice, *Lord, lay not this ſin to their charge*,

charge, Acts 7. 60. And at the ſame time he Prayed with *Ejaculatory Prayer* for himſelf, *Lord Jeſus receive my Spirit.* v. 59. St. *John* telling that Chriſt ſaith, *Surely I come quickly*, preſently adds in *Ejaculatory Prayer*, *Amen, even ſo come Lord Jeſus.* And then concludes with another *Ejaculatory Prayer*, *The Grace of our Lord Jeſus Chriſt be with you all, Amen.* Rev. 22. 20. Theſe are ſome of the many Examples of the practice of this Duty recorded in Scripture, by which you may ſee it is a Duty always in every opportunity to be performed, which was the ſecond Particular to be ſhewn. Now in the third place ſee what Arguments there are to excite to the performance of it, which I ſhall ſhew in the next Chapter.

CHAP. II.

Arguments *to excite to the Practice of* Ejaculatory Prayer. *Some Arguments from the* Neceſſity *there is of it. The Neceſſity of Prayer in the general. The Neceſſity of* Ejaculatory Prayer *in particular. Some Arguments from the* Advantages *there are* for *it. Several Advantages for* Ejaculatory Prayer *more than for* other *Prayer. Some Arguments from the* Advantages *there are* by *it. Advantages by it in reſpect of our* good. *Advantages in reſpect of God's* Glory. *The* Application. *Some* Inferences *for Information, and Inſtruction.*

THere be manifold *Arguments* to excite to the diligent practice of this Duty of *Ejaculatory Prayer*. And they are of three ſorts; ſuch as may be drawn from

The **Neceſsity** there is **of** it.

The **Advantages** there are **for** it.

And The

The **Advantages** there are **by** it.

1. From the **Neceſsity** there is **of** it. Prayer is neceſſary.

1. *Neceſſitate præcepti*, by neceſſity of Precept, as an Act of Obedience to God's Command. He hath Commanded that we ſhould Pray, and Pray continually. And the Commands of God puts the greateſt neceſſity upon a Duty that may be. There is nothing more neceſſary than that God ſhould be obeyed. St. *Paul* ſpeaking of his Preaching the Goſpel, ſaith, *Neceſſity is laid upon me*, and *wo be to me, if I Preach not the Goſpel*, 1 Cor. 9. 16. He means not *Neceſſity of Coaction*, that he was forced to Preach whether he would or not. No, *If I do this thing willingly*, ſaith he, *I have a reward, but if againſt my will, a diſpenſation of the Goſpel is committed to me.* He means, *Neceſſity of Precept.* The ſame may be ſaid of every other Duty; there is a Neceſſity laid upon us by Gods Command for the performance of it, and wo be to us, if we do it not. Some things indeed are in-

indifferent, we may do them, or not do them: but other things are of *abſolute*, and *indiſpenſable neceſſity*, becauſe they come under the Law, becauſe they are Commanded. And where God hath Commanded, we are not to chooſe.

2. *Neceſſitate Medij*, the neceſſity of Means, becauſe it is a neceſſary means for the attaining of the End, namely God's *Glory*, and our *Good*. Firſt God's Glory. For Prayer is an Act of Religion, or Religious Worſhip; becauſe of its own Nature it yieldeth to God that *ſufficiency*, and *efficiency* of Knowledge, Power, and goodneſs, which is proper to him as God; and therefore the glory that is due to him as God, cannot be given to him without it. Secondly, Our good. For, though all good works, as flowing from Faith, have ſome power to obtain bleſſings from God, by vertue of thoſe Promiſes, whereby he appointeth a free reward to them; yet Prayer hath the force of a means to obtain a *ſpecial manner*, not only as it is a cheif part of Obe-

dience,

dience, and therefore a principal good work; but alſo becauſe it hath in its Nature this End and Uſe, as it is a formal Act of Faith and Hope by which we receive all good things from God, and therefore without asking in Prayer we cannot expect to receive any thing, *you have not*, ſaith the Apoſtle, *becauſe ye ask not*; Or if we do, that it ſhould be ſanctified. For *every thing is ſanctifyed by the word, and Prayer.* 1 Tim, 4. 5.

By this then we ſee there is a neceſſity of Prayer. But it often comes to paſs when it is neceſſary to pray, that unleſs we do with *Ejaculatory Prayer*, there can be no praying at all, and therefore there is a neceſſity of *Ejaculatory Prayer*. Somtimes no other Prayer *can* be made. Somtimes there is an impoſſibility of praying with *other* Prayer, in reſpect of the *ſuddainneſs* and *frequency* of Occaſions. *Other* Prayer cannot be made ſo *ſuddainly* as ſomtimes, nor ſo *frequently* as moſt times there is Occaſion. And there is an impoſſibility of praying with *other* Prayer,

er, ſometimes in reſpect of *unavoidable hindrances*; ſuch as are from ſome violent diſeaſe, forcible reſtraint, and the like. Sometimes a man hath not *ſtrength*, ſometimes not *time* to pray with any other Prayer than *Ejaculatory Prayer*. *Hezekiah* had not ſtrength to pray with any other Prayer when his diſeaſe grew ſtrong, as he ſeems to imitate, *Iſa.* 38.14. where he ſaith, *Like a* Crane, *or a* Swallow, *ſo did I chatter*, by which as 'tis conceived * he means, that his Prayers were very brief; uttered with an interrupted voice, by reaſon of the greviouſneſs of his evil, and fear of preſent death. *Peter* had not time to pray with any other Prayer when he was ſinking. He had only time to cry, *Lord ſave me*, Mat. 14. 31. And *Stephen* had but time for two or three ſuch like ſhort prayers when he was ſtoned, *Act.* 7. 59, 60. So that ſometimes no other Prayer *can* be made.

* *Senſus loci, vix potui proloqui, & paucis ſupplicavi. Al. Preces ſuas citatas, & breves fuiſſe ſignificat* Synopſ. Critic.

Sometimes

Sometimes alſo no other Prayer *ought* to be made. As when there is not a conveniency, or fitneſs, either in reſpect of the Company, the Place, or the Employment one is in. When a man is with a Company that is engaged in ſome ſecular buſineſs, or in ſome ſport or play: or is in ſome publick place, as in the ſtreets where People are paſſing to and fro continually: or is himſelf engaged in ſome other duty which he muſt neceſſarily attend; he ought not then to go to his *ſolitary ſet Prayers*, and yet then, as there is occaſion, there ought to be *Ejaculatory Prayer*. But when other Prayer *may*, and alſo *ought* to be made, even then *Ejaculatory Prayer* is neceſſary. Not only *before* it, that the heart may be the better prepared for it, and *after* it, that the heart may be the better kept in a frame anſwerable to it: but ſometimes *in* it, as for the repelling ſome evil thought, that either *ariſeth* in the heart, or is *injected* into it, which otherwiſe perhaps cannot poſſibly be done. And when *other* Pray-

er is not neceſſary, *Ejaculatory Prayer* may be ſo. A man is not alwayes bound to go to *Set Prayer* when he may: though there be a *liberty*, there is no *neceſſity*. But there may be a neceſſity then of *Ejaculatory Prayer*, and this might be ſufficient to manifeſt the neceſſity there is of the practice of this duty of *Ejaculatory Prayer*. But it may be made yet further to appear, by what is to be ſaid of the neceſſity of it in ſome other reſpects. As in reſpect of our *ſins*; the neceſſity of it appears in reſpect of them. For, First it is neceſſary that our ſins be confeſſed, and prayed againſt particularly. This is true of all our known ſins; every known ſin muſt be repented of in particular. But this cannot be done always in *Set-Prayer*, becauſe before the time for *Set-Prayer* comes, divers of them (they being ſo many) muſt needs be forgotten. And beſides, 'tis neceſſary that we ſhould do what is to be done againſt ſin preſently, if there be nothing to hinder. *Bleſſed is the man that ſtandeth not in the way of ſinners*, but preſently makes haſte out of it. *Pſal.* 1.

1.

1. It's neceſſary therefore, that having ſinned, we forthwith ask the pardon of it, and power againſt it; but not neceſſary to go every time to *Set-prayer*. God will not have us delay till the *Set-time* comes; therefore expects it ſhould be done preſently, ſpeedily. It would argue great contempt of the Majeſty of God elſe. As when one accidentally hurts or wrongs another, and he doth not preſently *cry Mercy*, eſpecially if he be a great Perſon, every one would wonder, looking upon it to be, as it is, out of contempt, that he neglects to do it. Therefore in that caſe, if there be any ingenuity, you ſay, "Alas Sir, What "have I done! I crave Pardon, I cry "Mercy, *&c.* And much more ſhould you do, whenever you know that you have ſinned againſt the great God. *Ejaculatory Prayer* is neceſſary then in reſpect of our *Sins*. It is neceſſary alſo in reſpect of our *Mercies*. It is neceſſary that *Mercies* be asked, and Prayed for particularly, as we take notice that we want them.

God requires that in *every thing* by Prayer and Supplication, our requeſts ſhould de made known unto him. *Phil.* 4. 6. But this cannot be done, but by *Ejaculatory Prayer:* becauſe if it be deferred till the time for Set-prayer comes, many of them will be forgotten, and ſo we ſhall not pray for them at all, but either be content to go without them, or betake our ſelves to ſome other means for the obtaining of them, both which are very great evils, the one being a deſpiſing of the Mercies of God, the other a deſpiſing of God himſelf, which was *Aſa*'s Sin. 2. *Chron.* 16. 12. There is a neceſſity therefore of Ejaculatory Prayer not only in reſpect of our *Sins*, but alſo of our *Mercies*. Morever, as for the Sins and Mercies of *Others*, it's neceſſary in reſpect of them likewiſe. When any are committing a ſin, it's neceſſary we ſhould pray that they may repent and be forgiven; when they are labouring in the works of their calling, that they may ſucceed and proſper; when they are in dan-

danger, that they may be preſerved, and delivered; but it is not neceſſary that we ſhould Pray thus *always* with *Set-prayer*, neither indeed is it poſſible. Therefore it muſt be with *Ejaculatory Prayer*. In fine, it's neceſſary that we pray as much as we can. Pray *always* ſaith Chriſt, *without ceaſing* ſaith the Apoſtle. But we ſhall not do ſo, unleſs we Pray with *Ejaculatory Prayer*, as well as with *Set-prayer*. And thus you have the *firſt* ſort of Arguments to excite to the Practice of this Duty from the Neceſſity there is of it. The next are,

II. From the **Advantages** there are for it. There be many *Advantages* for *Ejaculatory Prayer*, more than for *other* Prayer. For whereas *other* Prayer can be but at certain times, all times ſerve for *Ejaculatory Prayer*. This Duty of *Ejaculatory Prayer* may be done at all times, Ἐυκαίρως, Ἀκαίρως, in ſeaſon, and out of ſeaſon. There needs no waiting for a *fit time* to Pray in with *Ejaculatory Prayer*, as, when we are to Pray with *other* Prayer,

very often there doth. We have no cauſe to ſay, when we ſhould pray with *Ejaculatory Prayer*, Our time is not yet come; for it is always ready. If there be need at any time, whatever the time be, it is a *fit time*, it is *fit* to Pray with *Ejaculatory Prayer* in it. And whereas *other* Prayer can be but in certain places, this may be in any place whatſoever, ἐν παντὶ τόπῳ, *every where*, or in every place, as the expreſſion is, 1 *Tim.* 2. 8. which is eſpecially true of *Ejaculatory Prayer*. Other Prayer, as the Apoſtle there ſhews, may be in every place, that is, in every place that is *convenient* (for ſo we are to underſtand him) but every place is not *convenient* for it, as I have ſhewn above. But every place is *convenient* for *Ejaculatory Prayer*, and therefore it may be made any where, in any place, one as well as another without exception. There needs no entering into the Cloſet, no ſhutting of the door for *Ejaculatory Prayer*; no withdrawing from Company, no going into a deſart place, as ſometimes there muſt be for

Set-

Set-Prayer, Mat. 6. 6. & ch. 14. 23. And whereas *other* Prayer requires ſome *actual* preparation *ordinarily*, (which may have ſomething of difficulty in it, eſpecially in ſome caſes; and requires ſome time, though it be never ſo little) *this* requires none, ſave only a *habitual* preparation, upon which it is accepted, though there be no *actual* preparation, which indeed by reaſon of its *ſuddaineſs*, it doth not admit of. Again, *Other* Prayer is inconſiſtent with the performance of other Duties at the ſame time, but *this* is conſiſtent with any Duty whatſoever. You muſt lay aſide all other buſineſs when you go to *Set-prayer*; but you need not lay any buſineſs aſide for *Ejaculatory Prayer*, you need not forbear any other Duty for the performance of it. Even while you are hearing, reading, buying, ſelling, or doing any other Duty, or Buſineſs either in your general, or particular Calling, you may Pray with *Ejaculatory Prayer* as well as if you had nothing elſe to do; it being not inconſiſtent

ſiſtent with other Duty, nor any other Duty with it. Furthermore, *Other* Prayer can be but ſeldome (in compariſon) but *this* may be frequent: not only many times a day, but many times in an hour. *Daniel* uſed to de at his *Set-prayers three times* a day, *David* ſome days *ſeven times*; but you may be at your *Ejaculatory Prayer* not only *ſeven times* a day, but *ſeventy ſeven times*, yea many more. Again, *Other* Prayer is lyable to many *Diſtractions*, and *Interruptions*. *Diſtractions* from vain thoughts, and injections of Sathan, which may cauſe one to forget. *Interruptions* from the violence of wicked men, and unexpected contingencies, which may cauſe one to break off. But *this* is not lyable to any *Diſtraction*, or *Interruption* whatſoever. *Other* Prayer may ſometimes bring into danger; one may be called in queſtion for it, as *Daniel* was, *Dan. 6. 16.* But none can queſtion any for *this* when it is *mental* (as for the moſt part it is) becauſe it comes not under their obſervation,

on, they cannot know it. Sathan likewiſe may take advantage againſt us from *other* Prayer; he may by our *Vocal* confeſſions to God in *Set-prayer* come to know ſome ſecret ſins we are guilty of, and after lay them to our charge, and terrifie us for them. But he can take no advantage from *Mental Ejaculatory Prayer* for the ſame reaſon,† becauſe he cannot know it. Again, to Pray with *other* Prayer, we are ſometimes to wait for Company, but need wait for none to Pray with *this*. And *other* Prayer requires ſome length of time more, or leſs; but *this* may be done in an inſtant. *Other* Prayer requires bodily labour, and ſo bodily ſtrength, but *this* requires none. And *ſome other* Prayer requires a ſpecial gift, but *this* none. Though a man be of never ſo weak parts and

† *Cognoſcunt Angeli cordium cogitationes in ſuis effectibus: ut autem in ſeipſis ſunt, Deo tantum ſunt naturaliter cognitæ.* Thom *p.*1. *q.* 57. Art. 4. *Vid* Schiebler. *Metaph. l.* 2. *c.*4. *p* 7.

See this at large diſcourſed in Dr. *Goodwins* Child of Light walking in darkneſs, *p.* 57, 62, 64, &c.

and gifts, yet he may be able to Pray with *Ejaculatory Prayer*. And thus you have the *ſecond* ſort of Arguments to excite to the practice of this Duty from the *Advantages* there are *for* it. The third are

III. From the **Advantages** there are **by** it. As there be many Advantages for *Ejaculatory Prayer*, ſo there be many Advantages by it, and that in reſpect of

Our *Good*.

God's *Glory*.

1. In reſpect of our *Good*. It is a ſpecial means of *preventing Guilt*; ſo that when one is tempted, if he doth not conſent, but preſently cry unto God by *Ejaculatory Prayer* againſt it; then, though it be his *Affliction*, it is not his *Sin*. When you are troubled with blaſphemous thoughts, then *Ejaculatory Prayer* (if you uſe it aright) prevents the guilt. As when the *Virgin* was raviſhed, if ſhe cryed out, ſhe was pronounced innocent, *Deut.* 22. 25, 26, 27. This is a great Advantage, becauſe it is

better

better to be kept from *Sin*, than from *Suffering*: The *Devil* cauſed *Job* to *ſuffer* many ways, but he could not (as he hoped he ſhould have done) cauſe him to *ſin*, and that was his Advantage; for ſo he was kept from the greateſt evil of all; the leaſt evil of *ſin*, being unſpeakably worſe than the greateſt evil of *ſuffering*. And as it is a ſpecial means of *preventing* guilt, ſo likewiſe of *removing* it. Suppoſe guilt hath been contracted, yet *Ejaculatory Prayer* (made in *Faith*, and with *Repentance*) doth it away. *If we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*, 1 Joh. 1. 9. *David* found it to be ſo by experience, *Pſal.* 32. 5. *I confeſſed* (ſaith he) *and thou* (ſpeaking unto God) *forgaveſt the iniquity of my ſin.* Now this God doth upon confeſſion made in *Ejaculatory Prayer*, as well as in *Set-prayer*, of which 'tis like *David* there ſpeaks. This alſo is a great Advantage. For *Bleſſed is the man whoſe iniquity is forgiven, whoſe ſin is covered,*

as

as *David* ſaith in the beginning of that *Pſalm*; which was a truth he had learnt by a dear-bought experience, having been in ſo miſerable, and ſo wretched a caſe ſo long, by reaſon of the guilt of ſin grievouſly afflicting and tormenting his Conſcience, until by an act of pardoning grace upon his confeſſion, it was removed, as he declares in the verſes following. This therefore I ſay is a great Advantage; and as it is ſaid of *Love*, ſo may it be ſaid of *Ejaculatory Prayer* in this reſpect, *That it covers a multitude of ſins.*

Another Advanatage is the having thereby a *ſpeedy* return of Prayer, a *preſent* Anſwer. For by *Ejaculatory Prayer* many times it is as ſoon obtained, as needed, even then when there can be no Praying with *Set-prayer* for the obtaining of it. This likewiſe is a great Advantage, for Delay is not only grievous, but dangerous. It is alſo a ſpecial way of exerciſing Grace; for there is no *Ejaculatory Prayer* that is right, but there is much Grace

Grace exerciſed in it. As Faith, Hope, Love, Fear, Humbleneſs, and the Like. And then by this means they are frequently exerciſed many times a day, which is a ſpecial Advantage; for the frequent exerciſe of Grace encreaſeth the habit of Grace. And 'tis a ſpecial Preſervative of ones *Peace*, it being (as hath been ſaid) a ſpecial means both of *preventing* guilt, and of *removing* it. And is it not a great Advantage to have liberty to come unto God when one will? As to have liberty to ſpeak unto ſome *Great Man* as often as there is occaſion, more than to be tyed to ſuch and ſuch ſet-times? Now by *Ejaculatory Prayer* you may come when you will. It is alſo a ſpecial means of *repelling Tempation*, whether from *Sathan*, or your own *hearts*. And a ſpecial help againſt *evil thoughts* of any kind whatſoever: For it prevails with God to come into ones help, to give *Grace to help in time of need*. It will prevent our going forth in our own ſtrength in any undertaking,

taking, and conſequently being left to our ſelves. For then (ſeeking God by *Ejaculatory Prayer* firſt) we make him our ſtrength, and he is not wont to leave any to themſelves that ſeek unto him, and depend upon him. It is a ſpecial means of getting, and keeping *Acquaintance* with God. For as Acquaintance grows amongſt men by intercouſe, and ſpeaking one to another, ſo it is here; by accuſtoming to ſpeak to God by *Ejaculatory Prayer*, we grow acquainted with him, which, what an Advantage it is, *Eliphaz* will tell you, *Job* 22. 21. It is a ſpecial means of freedom from carking care, and a ſpecial eaſe to unburden ones ſelf thus into the boſome of God upon all occaſions. It is a ſpecial *Preparative* to every Duty, and a good *Cloſe* of it. Duties are never better performed, than when *Ejaculatory Prayer* is made the *Alpha*, and *Omega*, the Beginning, and Ending of them. To conclude, there's no ſuch way to attain our *Deſires* ſo ſpeedily, and frequently, as to be much in Ejaculatory Prayer.

Prayer. Without this many of them will be but wandering, and conſequently vain, and fruitleſs deſires; whereas this will ſend them to their right place and object, which cannot be without ſome good ſucceſs. And thus you ſee what Advantages there are by it in reſpect of our own *Good*. It is of Advantage alſo.

2. In reſpect of Gods *Glory*. It gives him glory not only as *other* Prayer doth, but in a ſpecial, and peculiar manner as *ſuch* Prayer. For it ſhews that he is a *preſent help* in time of trouble, *able* to Deliver when, and whereſoever we ſtand in need of Deliverance. It ſhews alſo that he is *ready* to help, as well as *able*, ſeeing (as appears by this) a *word will do it*, that is, prevail with him. And it ſhews alſo that he doth not upbraid for our often coming to him. For if we do as we ought, we come often to him by *Ejaculatory Prayer* (many times it may be in an hour) and as often as we come (Praying aright) he heareth us. Now theſe are all glorious things in God, and

our

our Praying with *Ejaculatory Prayer* gives him the glory of them. Thus you ſee what *Advantages* there are *by* it in reſpect of God's *Glory*. And thus you have the Arguments there are (ſome of the principal of them) to excite to this Duty of *Ejaculatory Prayer*, which was the third particular to be ſhewn.

The *Fourth* is to make *Application*. And

Firſt, If theſe things be ſo, it will hence follow, that Chriſtians ſhould ſtill be in a *Praying-way*, (I mean in reſpect of their converſation and courſe of life) that they ſhould endeavour to be always exerciſed in that which is good, and take heed, not to be engaged at any time in any ſinful practice, that they know, or think to be ſinful. For there is ſtill need almoſt to be Praying with Ejaculatory Prayer; and if at any time they be not in a good way, but doing that which is evil, contrary to knowledge, and convictions; either they will have no heart to Pray with Ejaculatory Prayer, (for Con-

Conſcience of ſin will ſtop the mouth, and make them unable to (*Pſal.* 40. 12.) look up unto God) or it will not be heard. (For if men regard iniquity, (*Pſal.* 66. 18.) God will not regard their Prayers.) And therefore *Zophar* thus adviſeth *Job*, *If thou prepare thine heart, and ſtretch out thy hands towards him; If iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy Tabernacles: For then ſhalt thou lift up thy face without ſpot, yea thou ſhalt be ſtedfaſt, and not fear.* Job 11. 13, 14, 15. But becauſe men may be in a *good-way*, and yet ſometimes not be in a *good frame*, but very much indiſpoſed, (as to other Duties, ſo) to this Duty of Prayer, we may ſee hence then,

Secondly, What need there is to be ſtill in a *Praying-frame*. For *Ejaculatory Prayer* admits not of any immediate preparation for the bringing of the heart into a good frame, if it be not in it before, as hath been intimated already. And if it be not in ſuch a frame, either the Duty

will be omitted, or not rightly performed.

Thirdly, See hence what need there is to be in a *Praying-ſtate*. For otherwiſe you cannot be in a Praying-frame, for *Ejaculatory*, or any *other* Prayer whatſoever. An unſanctified perſon hath always an unſanctified frame of heart: (his mind and conſcience is defiled, *Titus* 1. 15.) and therefore can do no Duty well, and acceptably.

Fourthly, See hence what a vain and fooliſh conceit it is, for any to think to be heard meerly for their Long-prayers, as ſome do, and therefore uſe vain Repetitions for the lengthning out of their Prayers, as if they ſhould be the ſooner heard for their much ſpeaking, *Mat.* 6. 7. But God by his approving, and hearing of *Ejaculatory Prayers* ſhews, that he regards not ſo much the quantity, as the quality of a Prayer. And therefore in our *Set-prayers* we muſt not affect to be long: *God is in Heaven, and thou upon Earth*, therefore (ſaith *Solomon*) *Let thy words*

words be few, Eccles. 5. 2. Not that it is unlawful to make Long-prayers, especially upon extraordinary occasions, for we read of Christ that he continued a whole night in Prayer, *Luke* 6. 12. But when we do so, it must be with abundance of † Caution, and never upon this ground, that we shall be heard the sooner for our *much-speaking*.

† See Hildersham on *Psalm* 51. *Lect.* 62. *p.* 287. where *four Cautions* are mentioned, that must be observed in it.

Fifthly, See hence that it is no sufficient excuse for not Praying at all, that any have not a Gift of Prayer. For suppose such cannot make a formal Set-prayer of themselves, yet they may be able to Pray with *Ejaculatory Prayer*; that requiring no such Gift as was shewn before.

Lastly, We may see hence, what evil they are guilty of, that neglect *Ejaculatory Prayer*. For if it be a Duty, a Duty of such Necessity to be performed, as we have seen it is, if there be so many Ad-

vantages *for*, and ſo many Advantages *by* the diligent and frequent performance of it, as we have ſeen there are; then it muſt needs be very great evil they are guilty of, that do either *wholly*, or for the moſt part neglect it. And this leads me to another part of the Application, wherein for the Conviction of thoſe, that, as being either in the one reſpect, or in the other guilty, are concerned, I ſhall a little enlarge in the Chapter following.

CHAP.

CHAP. III.

The Evil *of Neglecting* Ejaculatory Prayer. *Two ſorts guilty of it. Some* as *not Praying with any Prayer at all. The* Evil *that is in this. Some* notwitſtanding *their Praying with* other *Prayer. The* Evil *that is in this. The* Evil *that comes by it. A* Diſſwaſive *from it.*

BEfore I come to perſwade to the *Practice* of this Duty of *Ejaculatory Prayer*, and to give *Directions* concerning it, I will ſhew here the *Evil* of *Neglecting* it: men never making conſcience of practicing any Duty aright, till they be firſt ſenſible of the *Evil* of the *Neglect* of it. That *Ejaculatory Prayer* is much neglected (though it comes not ſo much under others Obſervation, as being for the moſt part an Act of the inward man, performed in the mind, will, and affection without any external ſign purpoſely adjoyned) cannot be doubted. And that

the *Neglect* of it is evil, muſt needs be acknowledged by all that believe it to be a Duty: the omiſſion of what is required, being as ſinful, as the Commiſſion of any thing that is forbidden, if not more. But what *Evil* there is in it, is not ſo well underſtood, or at leaſt conſidered of, as it ſhould be, by many that are guilty of it. And therefore for the awakening of ſuch perſons, and making them ſenſible of the ſtate of their caſe in this reſpect, I will here ſhew both the *Evil* that is *in* it, and the *Evil* that comes *by* it.

Two ſorts of Perſons are to be ſpoken to, as ſpecially concerned in this matter.

1. Such as do therefore neglect to Pray with *Ejaculatory Prayer*, becauſe they do not make Conſcience of Praying with any Prayer at all.

2. Such as though they make Conſcience of *other* Prayer, yet do not make Conſcience as they ought, of *Ejaculatory Prayer*, and therefore do either *wholly*, or

or *for the moſt part*, neglect it.

1. Some are ſo far from Praying with *Ejaculatory Prayer*, that they do not Pray at all; that whereas they ſhould Pray with *all manner* of Prayer, they Pray with *no manner* of Prayer at all, and therefore not with *Ejaculatory Prayer*. Now what doth this argue? **but,**

Firſt, Abundance of **Atheiſm** in the heart, that whatſoever they profeſs, yet they have not a real ſenſe and apprehenſion of the *Being* of God in their hearts, or at leaſt of his being ſuch a God as they have heard he is. *He that cometh to God, muſt believe that he* is, *and that he is a rewarder of them that diligently ſeek him*, Heb. 11. 1. *Firſt*, That he is. *Secondly*, What he is. *viz.* That he is a Rewarder, *&c.* or elſe he will not come unto him; or if he doth, it is as if he did not come, it is but a mock-coming; but ordinarily ſuch do not come unto him at all. See *Pſal.* 14. 1-4. where this is alledged as the reaſon of not Praying

to God. *The fool hath ſaid in his heart there is no God*, v. 1. Now ſee what follows in *v.* 14. *Have all the workers of iniquity no knowledge, who eat up my people, as they eat bread, and call not upon the Lord?* It argues then you ſee, abundance of *Atheiſm* in the heart.

Secondly, Abundance of **Enmity.** If it doth not argue Atheiſm, but there are ſome convictions of a Deity; yet it argues Enmity, abundance of Enmity in the heart againſt God. As what greater ſign of *Enmity* can there be, than for a perſon (though he ſtand in need of ſuch an ones help never ſo much, yet to chooſe, rather to have no help at all, than to ſeek unto him for it. This made the Woman of *Samaria* wonder that Chriſt being a *Jew*, would ask of her that was a *Samaritan*, becauſe there was ſuch an Enmity betwixt the *Jews* and the *Samaritans*, that they would not be beholden one to another, *John* 4. 9. And therefore men will not ask of God, becauſe they hate him, becauſe they look

upon him as an enemy to them (they being enemies to him) and therefore will rather ſeek to any, than to him. *Ye will not come to me*, ſaith Chriſt, *John* 5. 40. † not becauſe they were ignorant of him, but becauſe they hated him. Thus it argues abundance of of Enmity againſt God. And *as* it argues abundance of Enmity againſt God, *So*

† *Cum dicit*, non vultis, *oſtendit ipſos pertinaciter veritati agnitæ reſiſtere*, Pareus. Averſar. in Johan.

Thirdly, Abundance of **Pride**, and *Stubberneſs* againſt God. As *Pſal.* 10. 4. *The wicked through the pride of his countenance will not ſeek after God.* Now this is the moſt abominable Pride that is; and therefore when ever ſuch ſhall ſeek unto God (as in time of their diſtreſs, when tribulation and anguiſh comes upon them, they are apt to do) they are not like to find him. See *Prov.* 1. 27, 28. Let all ſuch therefore as wholly neglect Prayer, ſee hence the evil of their neglect.

2. Others

2. Others there are, who though they do not wholly neglect Prayer, but have their *Set-prayers* (perhaps morning and evening) yet they do either wholly, or for the most part neglect *Ejaculatory Prayer*. Oh how do many persons go from day to day, all the day long, and yet never dart up one *Ejaculatory Prayer* unto God! Though there be never so much occasion, in respect of good things to be obtained, or continued: in respect of evil things to be prevented, or removed; their wants are many, their doubts, and fears, and griefs many; their corruptions strong, their afflictions heavy, their temptations by means of both very prevailing; yet they seldome or never for all this, dart up one, so much as one *Ejaculatory Prayer* unto God. Now what doth this argue? but

First, Gross Stupidity, and *insensibleness*, that a man feels no Evil for the present, and therefore is not grieved. Grief is querilous, ever and anon complaining, and crying out for help. One that

that feels his Sin, will cry for pardon, *why doſt thou not pardon my ſin?* Job 7. 21. One that is ſenſible of Temptation, will cry that it may depart from him. *For this I beſought the Lord thrice,* ſaith *Paul,* 2 Cor. 12. 8, Though it was but a thorn in the fleſh, yet becauſe it was ſo grievous, therefore he crys again, and again. So that if evil be upon any, and they do not cry to be delivered, it's a ſign they do not feel it. Thou doſt not feel thy hardneſs, elſe thou wouldſt cry, *Lord, why haſt thou hardned my heart from thy fear?* Iſa. 63. 17. Art not ſenſible of thy frowardneſs, and perverſeneſs, the ſtubborneſs and rebelliouſneſs of thy ſpirit, how that when thou ſhouldeſt do good, evil is preſent with thee, how that a Law in thy members wars againſt the Law in thy mind, bringing thee into captivity to the Law of Sin, which is in thy Members; elſe thou wouldeſt cry out, *O wretched Man that I am who ſhall deliver me?* Rom. 7. 24. Thou art not ſenſible of thy corruptions, temptations, afflictions:

ons: *Gray hairs are here and there upon thee*, but thou *knoweſt it not*; *ſtrangers have devoured thy Subſtance*; Sin, Sathan, the World hath devoured, and eaten up thy Graces, Comforts, Enjoyments, but thou *knoweſt it not*, and therefore doſt not cry unto God by *Ejaculatory Prayer*. *Doth the wild Aſs bray when he hath graſs?* or *Loweth the Ox over his fodder?* Job 5. 6. So, doth a man cry when he wants nothing? doth he pray when all is well with him? and yet even then perhaps he wants every thing, *Rev.* 3. 17. For a man then to go whole days and nights and not cry unto God, what doth it argue, but that he feels nothing amiſs, nothing ailing him, nothing wanting to him? Oh reflect upon thy ſelf, thou that canſt not tell the hour, the day, the week, when thou dartedſt up one *Ejaculatory Prayer* to God. See, See I ſay, what an evil this is. As ſpiritual ſenſe is a great bleſſing (the great bleſſing of the Covenant of grace is an heart of fleſh, a ſoft and ſenſible heart,

that

that's ſenſible of the leaſt ſin to be humbled for it, and of the leaſt judgment to be humbled under it) as this is a great bleſſing; So inſenſibleneſs is a great curſe. The greateſt plague that ever God inflicted upon *Pharaoh* was hardneſs of heart.

Secondly, It argues **Carnal Security**, and *Preſumption*; that as a man feels no evil for the preſent, and therefore is not grieved; ſo he fears none for the future, and therefore is not moved. Where there is fear, there will be a flying preſently to God by *Ejaculatory Prayer*. When *Jehoſaphat* ſaw himſelf in ſuch danger, being beſet by his Enemies, he cryed unto the Lord by *Ejaculatory Prayer*, 2 Chron. 18.31. So *Peter* to Chriſt when he was in danger of drowning, *Mat.* 14. 30. Fear makes one preſently fly to the Refuge. When therefore men are in danger, but there's no flying unto God, it's a ſign they are ſecure in their own thoughts, that as they feel no evil for the preſent, ſo they fear none for the fu-

future, And what is this, but Carnal Security? There is a twofold Security, one *Spiritual*, and that is, when a man is ſo ſecure, that he makes no uſe of carnal means, but is confident of ſafety without them, and therefore never betakes himſelf to the uſe of them: this is ſpiritual, this is a gratious and bleſſed Security. Now on the contrary, *Carnal* Security is when a man is ſo ſecure, that he makes no uſe of Spiritual means; as for Example, when though a man be in danger, yet he doth not make uſe of *Ejaculatory Prayer*. He is ſecure, but it is Carnal Security. And this is a main cauſe, why not only *this*, but *Set-prayer* is neglected too. Men ſay, we ſee that they do as well that are without Prayer, as thoſe that uſe it, and therefore they conteut themſelves to be without it too; for they think they ſhall do well enough, at leaſt they think they will do well enough without it, and therefore do not Pray. Now what a ſad thing is this! How canſt thou be ſecure that art in jeopardy every

every moment? in danger of Temptations, Sins, Sufferings continually? Thou art not afraid of Temptations, and none more likely to be tempted than ſuch. Not affraid of ſin, and none more under the power of temptations than ſuch. Not affraid of Judgment, and none more like to have Judgments inflicted upon them than ſuch. This gives Advantage to Sathan to tempt, and to Corruption to cloſe with the Temptation, and to God to give thee into the hand of Sathan, it provokes him to let out his wrath in ſome moſt dreadful expreſſions of it upon thee. Oh conſider, it's certain thou art very frequently in danger all the day long; thou knoweſt not what a day may bring forth, even then when there is no appearance of danger, there may be very great danger: But how often is there an Appearance of it, and yet, however it be, thou never cryeſt out unto God all the day long. Doth not this argue then thou art ſecure? Oh if it were with a *Spiritual*

Secu-

Security, it were a bleſſed thing; if thou wert ſo ſecure, as not to be preſſed, or tempted in thy Spirit to the World, to Sin, to Sathan; to uſe any indirect means, or ſinful ſhifts for thy ſecurity, this were a bleſſed ſecurity. I but to be *ſo* ſecure, as not to be moved, or preſſed at all in thy ſpirit to fly unto God, (whereas, conſidering the continual danger and hazard thou art in, though thou haſt ſtill need to do it, thou canſt not be preſerved, and delivered without him) this is *Carnal ſecurity*; and ſuch ſecurity is curſed ſecurity, ſecurity not to ſalvation, but to ruine and Deſtruction.

Thirdly, It argues **Independency** *upon God*, and *Carnal confidence in the Creature*. Look what a man doth moſt depend upon, look what it is he thinks he ſtands in moſt need of, *that* he will be ſure, *preſently*, and moſt *frequently* to fly unto in any ſtrait, or difficulty; his thoughts will be *firſt*, and *moſtly* upon *that*, and *that* he will betake himſelf unto, as often as there is occaſion. If

God

God be a mans confidence, ſo that he ſees he ſtands moſt in need of God, then he will frequently, yea continually fly unto God in time of danger, *What time I am affraid, I will truſt in thee*, (ſaith *David*) that is, as often as I am affraid. *The Name of the Lord is a ſtrong Tower*, therefore *the Righteous run into it, and are ſecure*, Thus it is when God is a mans confidence, when a man depends upon God. And ſo it is when a man depends on the Creature. Wealth is the Rich mans ſtrong Tower, and therefore in any danger, he flies unto that, therefore *he makes Gold his hope, and ſaith unto fine Gold, thou art my Confidence*, Job 31. 24. He ſeeks unto that, whenever he is in diſtreſs. So another that depends upon ſome Great Man, ſome Friend that he conceives is ſufficient and able to help him; he hath recourſe unto him, and not unto another, becauſe he thinks him to be ſufficient, and he needs none other: therefore he makes known all his wants, and grievances to

him; as often as he is in any ſtraits, he flies unto him, and not to another. And thus it is when men ordinarily fly unto any thing, every thing, for the ſupply of their wants, and not unto God. It's a ſign they are not ſenſible of their need of God, that they do not need him for, Counſel, for Direction, for Preſervation, for Protection, for Deliverance; but that ſomething elſe is more needful for them. *Aſa* ſought not to the Lord, but to the Phyſitian. *Ahaziah* ſent to the God of *Ekron*; what did this argue, but that he depended upon the the God of *Ekron*, and not upon the God of *Iſrael*? Therefore ſaid the Prophet, *Is it not becauſe there is not a God in Iſrael*? And ſo, when in any of thy wants, thou preſently *lifteſt up* thy heart unto the Creature, and not unto God, doth it not plainly argue, thou doſt truſt to the Creature, and not unto God? Doth it not manifeſtly declare, that thou ſeeſt more need of the Creature, than of God? the Wiſdome, Power, Strength and

and Sufficiency of the Creature, more than of God? If thou didſt ſee thy need of God, thou wouldſt fly unto God: for that a man hath firſt in his thoughts, which he thinks he doth moſt need; and therefore when God is not in thy thoughts, but ſomething beſides God (which uſually, and moſt frequently thou haſt recourſe unto for thy help, and ſupply) it's a ſign thou doſt not depend upon God, nor ſee thy need of him. If thou didſt ſee thy need of God, thou wouldſt be continually ſeeking to him: If thou didſt ſee that nothing can ſucceed and proſper without God, thine eyes would be upon him, thy thoughts, thy deſires would be ever, and anon, aſcending unto him. How is it then, that God is ſo ſeldome in thy thoughts from morning to evening? That thou art buſied about other things, but God is not in all thy thoughts? Thou ſpeakeſt to one for Counſel, to another for Comfort, to another for Support: but ſeldome ſpeakeſt for any thing unto

God; Whereas, if thou didſt depend upon God, thou wouldſt be continually ſpeaking to him, thou wouldſt be ever, and anon ſpeaking to him by *Ejaculatory Prayer*. When thou findeſt thou lackeſt Wiſdome, thou wouldeſt ſay, "Lord "give me Wiſdome. "Let me not "miſcarry in this Affair. "Bleſs the "Means, *&c.* When thou lackeſt Peace, thou wouldeſt ſay, "O Lord, ſpeak "Peace. "Create the fruit of the lips, "(*viz.* of thy Meſſenger) to be Peace. And ſo, whatever thou lackeſt, if thou didſt depend upon God, thou would'ſt be ſtill ſeeking to him for it. For as much then, as thou ſeldome, or never ſeekeſt unto God, it's an evidence that thou doſt not depend upon God. Now what a vile thing is this, that thou ſhould'ſt ſee more need of any thing, than of God! that thou ſhould'ſt depend upon any thing, every thing more, than upon God! Read that dreadful Curſe denounced againſt ſuch, *Jer.* 17. 5, 6.

Fourthly, It argues *Sinful* **Forgetfulneſs**

fulneſs *of God.* Suppoſe it doth not argue any diſtruſtfulneſs of God, yet when a man ſhall go all the day long, and never ſo much as *once*, or but *ſeldome*, lift up his heart unto God for any thing he ſtands in need of, it muſt needs argue a very great unmindfulneſs of him: Though uſually they go together, and the one is the cauſe of the other. As *Pſal.* 78. 34, 35. *When he ſlew them, then they ſought him, and they returned, and enquired early after God. And they remembred that God was their Rock, and the moſt high God their Redeemer.* Why did they not ſeek God before? Why, it was becauſe they did *not remember* that God was their Rock. So when men are not frequent in ſeeking to God by *Ejaculatory Prayer*, it's a ſign they do not remember that God is their Rock. Now ſee what a vile thing this is. This *forgetfulneſs* of God is virtually all ſin whatſoever. And therefore they are charged, *Deut* 32. 17, 18. to have ſacrificed to Devils, and not to God: but to Gods

that they knew not, to new Gods that came newly up, whom their Fathers feared not; *Becauſe of the Rock that begat them, they were unmindful, and had forgotten the God that formed them.* See then the evil of neglecting *Ejaculatory Prayer* in this reſpect, in that it argues a ſinful forgetfulneſs of God.

Fifthly, It argues that the **Spirit** is much **quenched**. For if it were not quenched, it would be ſtirring up to *Ejaculations*: It would enable us to *cry with Sighs and Groans which cannot be uttered.* The Spirit in Scripture is compared to fire: and *as the Sparks fly upwards* when the fire is blown, ſo do *Ejaculatory Prayers*, when the Graces of the Spirit are ſtirred up, and blown into a flame. When therefore there are no *Ejaculations* no dartings up of Prayer, and Supplication unto God, (though there be never ſo much occaſion) it's a ſign the fire of the Spirit is very much quenched. And what an Evil that is, I have ſhewn at large* elſewhere. *Laſtly*,

* See my Book of *Quenching the Spirit.*

Laſtly, It argues a **Reſting** in *Set-Prayer*; that when men have Prayed in the Morning, they think they have done enough for all the day. As I have read of one that would conſtantly Pray every Morning, and then ſay, *Now Devil do thy worſt*; and then never mind God all the day after, but as there was ‖ opportunity, run to all exceſs of Riot. Oh if men did not reſt in their *Set-prayers*, if they did not think them enough; they would follow God with their *Ejaculatory Prayers*. As ſome when they have delivered a Petition to a Great Man, thinking it not enough, do therefore follow after him, ſpeaking to him, and ſoliciting him by reiternated requeſts to grant it to them. The neglecting then to follow God with *Ejaculatory Prayer*, argues a reſting in *Set-prayer*. And what an Evil thing is this, that the doing of one Duty, ſhould be the cauſe of neglecting another! But ſo it is, when men reſt in their Duties.

‖ Καιρὸς πειρασμοῦ, the opportunity of Temptation. *Luke* 8. 13.

And thus you ſee what *Evil* there is **in** it.

Conſider farther what *Evil* there comes **by** it.

As much evil is **in** it, ſo much comes **by** it. As

1. Hereby there grows a *ſtrangeneſs* betwixt God and his Soul; whereas you ſhould maintain an holy Familiarity with him; which is done by often viſiting him, and by often ſpeaking to him, as Acquaintance, and Familiarity amongſt men is, as hath been ſaid. The neglect of this therefore loſeth your *Acquaintance* with God. And loſing your *Acquaintance* with him, it loſeth likewiſe your *Peace* with him. *Acquaint now thy ſelf with him* (ſaith *Eliphaz*) *and be at Peace. q. d.* Otherwiſe there will be no Peace, *Job* 22. 21. And alſo your *boldneſs* in approaching to him; for when once there grows a ſtrangneſs, there will be a loathneſs to ſpeak.

2. Hereby you expoſe your ſelves to manifold Temptations. Therefore

ſaith

ſaith Chriſt, *Watch and Pray leſt ye enter into Temptation*: thereby intimaing, that if Prayer be neglected, (*viz. Ejaculatory*, as well as *Set-prayer*) you will enter into Temptation preſently. And it muſt needs be ſo: for beſides, that God may juſtly let looſe Sathan upon you in this Caſe; Corruption will get an advantage; ſo that tho Sathan ſhould not tempt, yet you will be in danger of being *drawn away of your own Luſt, and enticed*; and ſo carryed into many ſins, which otherwiſe might be avoided.

3. Hereby you are unawares ſurprized not only with Sins, but Sufferings. Hence it is that you meet with ſo many croſs Accidents in the courſe of your lives.

4. Hereby you are deprived of many Bleſſings & Comforts. You have not, becauſe you ask not with *Ejaculatory Prayer*.

5. It hinders the prevailing of *Other* Prayers, looſeth the benefit of your *Set-prayers*. For *then we ſhall know* (ſaith the Prophet) *if we follow on to know the Lord*, *viz.* when we have Prayed with

Set-

Set-prayer, if then we follow on with *Ejaculatory Prayer*. Hoſea. 6. 3.

And thus you ſee the Evil that comes by it.

Many other Particulars might be mentioned, but theſe may ſuffice to ſhew what an Evil the Neglect of *Ejaculatory Prayer* is. Labour therefore to be ſenſible of it, and humbled for it, that ſo you may continue to neglect it no longer. Conſider Sirs, If you could not tell where to find God; If he were a God afar off, not nigh at hand, it were another matter: Or if you might not come to him when you find him; if you might not ſpeak to him ſo often: Or if there were any thing to hinder you from ſpeaking; ſo that you could not (though you would) ſpeak ſo often to him: you might then have ſomething to ſay, for not ſeeking by *Ejaculatory Prayer* unto him. But he is always every where preſent, *nigh unto you*, when, and whenſoever you have any thing to call upon him for: and you may come when

when you will; ask what you will that is good for you; he delights in your often coming, *and upbraideth not*, Jam. 1. 5. and there is nothng to hinder; nothing from *without*; and therefore the Neglect of it is the more inexcuſable. Again, if it were a long, and large Prayer that were required, as ſometimes it is; yet what could be excepted againſt it? ſhould you not be willing to ſpend even whole days, and nights in Prayer for the obtaining of ſome Mercy, if thereby it might be obtained? But this is but a ſhort Prayer; only the darting up of a Deſire, the ſpeaking as it were but of a word unto God. And what! not ſpeak a word unto God? not ſo much as a word? Oh how many helps, and aſſiſtances, how many Deliverances, and Salvations might'ſt thou have had, only but for ſpeaking a word by *Ejaculatory Prayer* unto God, and yet thou would'ſt not ſpeak! What a ſhameful thing is this! and how ſhould it make men bluſh, that are guilty of Neglecting *Ejaculatory*

Prayer,

Prayer, it being ſo unreaſonable, and conſequently ſo uncharitable a thing, for any to live in the Neglect of it! And therefore let all ſuch be humbled, and beware of Neglecting it any longer.

CHAP. IV.

An Exhortation *to the Practice of* Ejaculatory Prayer. *Men exhorted to be much in* Ejaculatory Prayer *for* themſelves. *The foremention'd Arguments from the* Neceſſity *there is* of *it, the* Advantages *there are* for *it, and the* Advantages *there are* by *it, to excite to the Practice of* Ejaculatory Prayer, *by way of* Motive *applyed. Special* Occaſions *of mens Praying with* Ejaculatory Prayer *for* themſelves, *mentioned. Special* Directions, *as to every particular* occaſion, *for what they ſhould Pray, given.*

HAving ſhewn the Evil of neglecting *Ejaculatory Prayer*, I come now

now to *Perſwade* to the Practice of it: And ſhall therefore ſpeak here by way of *Exhortation*, to ſtir up every one of you, to be much in this Duty; to be ever and anon darting up Prayers and Requeſts unto God. And that

1. For **Your-ſelves.**
2. For **Others.**

1. For your *ſelves*. Labour to be much in *Ejaculatory Prayer* for your *ſelves*.

To move you hereunto, I *need* do no more, than apply the Arguments already mentioned, to excite to the Practice of the Duty, from the *Neceſſity* there is *of* it, the *Advantages* you have *for* it, and the *Advantages* that come *by* it.

Firſt, in reſpect of the *Neceſſity* there is *of* it. It is a needful and neceſſary Duty. I have ſhewn you the Neceſſity of it in divers particulars. Now who is there, but would do, what is needful, and neceſſary to be done? This is an Argument of weight in other Caſes. You ſay of ſuch a thing, "It muſt of neceſſity be done:

done: and that turns the Scales, and weighs down all Arguments, and Perſwaſions to the contrary. Why ſo it ſhould do in this Caſe. *Ejaculatory Prayer* is Neceſſary Prayer.

There is a Neceſſity of Prayer: of *all Prayer*, ſaith the *Text*, *Praying always with all Prayer*; not only *Set-prayer*, but *Ejaculatory Prayer*. There is a Neceſſity of *Set-prayer*; but not only of *that*, but of *Ejaculatory Prayer* too. And there is more frequently a Neceſſity of *Ejaculatory Prayer*, than there is of *Set-prayer*, as I have ſhewn before. How ſhould this then prevail with you! He is a fool, that in a caſe of Neceſſity will deliberate; that when it appears, ſuch a thing is neceſſary to be done, will conſult with himſelf, whether it be beſt to do it. But to ſome perhaps it doth not appear that *Ejaculatory Prayer* is ſuch a thing. Let them weigh well then, what hath been ſaid before, of the *Neceſſity* of it, that ſo they may be convinced how much there is in it upon that account, to prevail

vail with them to put it in Practice. Thus in reſpect of the *Neceſſity* there is of *it*.

Secondly, In reſpect of the *Advantages* you have *for* it. Many things are *needful*, that yet are not *poſſible*, at leaſt *eaſie* to be done. But to Pray with *Ejaculatory Prayer*, is not only *poſſible*, but *eaſie* to be done. There is no Duty almoſt that hath more Advantages for the doing of it, than this.

I have ſhewn you what Advantages there are for it in divers particulars. So that though you cannot Pray with *Solemn*, or *Set-prayer*, yet you may with *Ejaculatory Prayer*, when, and whereſoever you will, as often as you have occaſion, in any place, at any time, in any Company, any Buſineſs, or Employment whatſoever. Now then, ſeeing it not only muſt be done, there being ſuch a *Neceſſity* of it; but it alſo *may* be done, there being ſuch a *Conveniency* for the doing of it; it ſhould be a forcible Argument to move you to it. Difficulty often proves

proves a Diſcouragement from Duty. This many times diſcourageth from *Set-prayer*, that there are ſo many difficulties attending it, ſo many difficulties, and inconveniencies in reſpect of time, place, buſineſs, and the like. But this cannot diſcourage from *Ejaculatory Prayer*; for there is nothing more *eaſie*, either in reſpect of the *Subſtance*, or *Circumſtances* of the Duty.

1. In reſpect of the *Subſtance*. For do but conſider the Duty it ſelf. What great matter is it, to dart up a ſingle deſire in Prayer unto God? I mean comparatively. It is nothing ſo much as *Set-prayer*. Now if God required ſome greater thing, would you not do it? how much more when it is ſo little, when it is but *Ejaculatory Prayer*?

2. In reſpect of the *Circumſtances*; as time, place, means, *&c.* All theſe do not always concur to *Set-prayer*; but they do to *Ejaculatory Prayer*. There is always a conveniency for *Ejaculatory Prayer*. All Circumſtances do jointly con-

concur, and ſweetly conſpire together to make up an opportunity, and conveniency for *Ejaculatory Prayer* upon all occaſions; ſo that if nothing hinder from *within*, there is nothing that at any time, in any place, can hinder from *without*.

3. In reſpect of the *Advantages* that come *by* it. Many things are *eaſie* to be done, that yet are not of any great *Advantage* to be done: they are *poſſible*, but not *profitable*. But this cannot be ſaid of *Ejaculatory Prayer*; for of what *Advantage* it is, you have ſeen in many particulars.

1. In reſpect of your *Good*. *Ejaculatory Prayer* (as you have heard) is much for your good, you may gain much by it. Now when you conſider the gainfulneſs of a thing, it ſways much with you: when you conſider what Advantages you ſhall have by doing ſuch a thing, it is a prevailing Motive to do it. This prevailed with the *Shechemites* to ſubmit to Circumciſion. *Shall not their Cattle*

(ſay they) *and their Subſtance be ours?* Gen. 34. 23. Conſider then the *Advantages* you ſhall have by *Ejaculatory Prayer*; and then ſee if your affections will not be won to it. Wicked men ſay indeed, "What profit is it that we Pray unto God? ſo thy are brought in ſpeaking, *Job* 21. 15. *what is the Almighty that we ſhould ſerve him? what profit ſhould we have if we pray unto him?* Therefore they do not Pray. But this implies, that if they did believe they ſhould have profit by it, then they would do it. Now as for you, ye ſee what profit you ſhall have, if you Pray with *Ejaculatory Prayer*; and therefore let that move you. Though wicked men make a queſtion of it, yet you do not, at leaſt ſhould not; and therefore to quicken your affections to this Duty, be frequently telling your ſelves what you ſhall gain by it. You have heard of the gains of *Ejaculatory Prayer* in divers particulars, Do not forget. *As arrows in the hand of the mighty man, ſo* (ſaith the Pſalmiſt)

are

are children of the youth. Happy is the man that hath his quiver full of them, Pſal. 127. 4, 5. The like may be ſaid of *Ejaculatory Prayers*. They are as arrows in the hand of the mighty man, happy is he that hath his quiver full of them. None ſhoot ſuch ſhafts as theſe, none throw ſuch darts. Theſe fly up to Heaven, hit the mark, win the prize, wound the Enemy, quench all the fiery darts of Sathan: and if they return into a mans boſome, they return not empty, as 'tis ſaid of the Bow of *Jonathan*, and the Sword of *Saul*, *From the bloud of the ſlain, from the fat of the mighty, the Bow of Jonathan turned not back, and the Sword of Saul returned not empty*, 2 Sam. 1. 22. Oh therefore be in love with this Duty, be much in this Duty of *Ejaculatory Prayer*. Thus in reſpect of your *good*.

2. In reſpect of God's *Glory*. *Ejaculatory Prayer* is much for the *Glory* of God. He hath a ſpecial income, and revenue of *Glory* by it, as you have heard in ſeveral particulars. Now though reſpect to

your own *good* ſhould prevail much with you, yet reſpect to the *glory* of God ſhould prevail much more. The *glory* of God is your *ſupream* end, your *good* is but the *ſubordinate*. Think then with your ſelves, how much hereby God ſhall be glorified. Indeed, as you cannot ſufficiently act for your own *good*, ſo neither for the *glory* of God without it.

Thus you ſee how much there is to move you to the practice of this Duty of *Ejaculatory Prayer*. Labour therefore to be much in the practice of it. Upon all occaſions, in every opportunity, ſee that ye remember to be praying with *Ejaculatory Prayer*. It is neceſſary upon all occaſions, but upon ſome more eſpecially; Some of which therefore, I ſhall in this place mention to you. Neither I, nor any other can poſſibly number all, they be ſo many; there being no caſe, no ſtate or condition, that poſſibly you can be in, wherein there is not an occaſion in ſome reſpect or other, for the performance of this Duty. I ſhall therefore men-

mention only ſome **Special Occaſions**, whereupon it will be needful to be much in the practice of it. As

Special Occaſions of mens Praying with *Ejaculatory Prayer* for themſelves.

I. When you go into **Company.** When you go into *Company*, you ſhould conſider how many things there may be to irritate and provoke your Corruptions, damp and quench your Graces, diſcompoſe and diſtemper your Spirits; ſo that you may neither Speak, nor Act, as becomes you to do, but ſhamefully miſcarry, to the diſhonour of God, the grieving of his Spirit, and the Spirits of good men, or the hardening and prejudicing of the wicked, according as the Company is, into which you come. And therefore at ſuch a time, (having a call from God to goe) be much in *Ejaculatory Prayer.*

1. That God would be with you, ſay, "Lord go along with me into this Company. "I would not be there without

thee, O Lord, and therefore would not go thither without thee.

2. That he would ſet a watch before the door of your lips: that you may ſpeak nothing, that you would wiſh unſpoken afterwards; that no idle word, nor corrupt communication may proceed out of your mouth.

3. That he would open your lips, that ſo you may ſpeak to Edification, ſo as to adminiſter grace to the hearers. You will find that as your mouths are apt to be open to what is evil, unleſs God ſhuts them; ſo they are apt to be ſhut to what is good, unleſs God open them. Therefore Pray to *him that ſhutteth, and no man openeth, and openeth and no man ſhutteth*, (Rev. 3. 7.) that as he would ſhut the door of your lips when you are forward to ſpeak any thing that is evil, ſo he would open it, when you are backward to ſpeak any thing that is good. Pray with *David, O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe*, Pſal. 51. 15.

4. That

4. That he would keep down Pride and Paſſion, and remove Prejudice, and all that may any way diſorder your Spirits.

5. That you may profit by what you hear, and ſee, and make a right uſe of it to your ſpiritual advantage: and therefore if any good de ſpoken, or done, beg of God that your hearts may cloſe with it.

6. If any thing be ſaid or done, that begins to be a temptation, then preſently ſend up an *Ejaculatory Prayer* for the preventing of it. As if there be any fooliſh talking, or jeſting which is not convenient (*Epheſ.* 5.4.) then, that you may have no fellowſhip with it, but that your ſpirit may be in a ſerious frame: or if there be any ſtories told of any thing that is to the diſhonour of God, which poſſibly may provoke laughter; then, that your hearts and countenances may be compoſed, ſo as not to diſcover any liking thereof, but the contrary, remember to fly preſently to God by *Ejaculatory Prayer.*

7. If any good thing be ſpoken or done, which may poſſibly provoke to Envying, or Judging, and Cenſuring, or Contradicting; then fly to God by *Ejaculatory Prayer*. Say, "Lord, what a vile heart have I, that I ſhould be thus offended at that which is good. Oh help againſt this Pride, this Envy, this Self-conceit, *&c.* Thus when you go into Company.

II. *In the* **Beginning** *of any* **Special Work** or *Service for God*, either in your general, or particular Calling. Indeed in the beginning of every Work and Duty, you ſhould endeavour (as much as poſſibly you can) to remember to lift up your hearts unto God by *Ejaculatory Prayer*; for the more frequently, and ordinarily you do ſo, the better it is. But the *more concerning* the Work, or Buſineſs is, the *more eſpecially* careful you ſhould be of beginning it in this manner. When therefore you are entering upon any ſpecial Employment, engaging in any

any ſpecial Buſineſs, you ſhould conſider your *Wants*, and *Weakneſs*, and *Wickedneſs* of your hearts, by reaſon whereof you are lyable to many failings, and miſcarriages in the doing of it; ſo that either God will not *ſucceed* it, or if he doth, he will not *accept* of it. And therefore then lift up your hearts in *Ejaculatory Prayer*.

1. For Wiſdome and Diſcretion to *direct you*, that ſo you may not *lean* to your own *underſtandings*. Say, "Lord, thou haſt ſaid, that if any man lack Wiſdome, he ſhould ask it of thee; and ſo do I: therefore I come unto thee, Be thou Wiſdome to me. 'Tis not in man to direct his ſteps, therefore teach me the way that I ſhould go. Order my ſteps in thy Word. Suffer me not to lean to my own underſtanding, My Wiſdome is but Folly, and will miſguide me, *&c.* Thus Pray for Wiſdome to direct you.

2. For Plyableneſs, and Tractableneſs of Spirit to *incline* you, that ſo you may not *lean* to your own *wills*, but follow the

the Dictates of Wiſdome, and not fulfil the deſires, or ‖ wills of the Fleſh, and of the mind. You ſhall find ſuch an unruline ſs of Spirit oft-times, if not moſt times, that tho your Convictions tell you, you ſhould do ſo and ſo, according to the rule of the Word; yet you cannot bring your minds to it, but will do it your own way, according to a rule of your own, quite contrary to your Convictions. Oh then, for the preventing of this, fly unto God by *Ejaculatory Prayer*. Say, "Lord, not my will, but thine be done. Deliver me from the unrulineſs, the frowardneſs, and perverſeneſs of my ſpirit, that I may not affect to do what is good in mine own eyes, ſo as to pleaſe my ſelf; but what is good and acceptable in thine eyes, ſo as to pleaſe thee. "Lord, ſhew me what thy good and acceptable will is, and give me an heart to do it: *Incline my heart unto thy Teſtimonies, and not unto Covetouſneſs*, not unto Pride, not

‖ Θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν. Eph. 2. 3.

not unto Vain-glory, *&c.* Pſal. 119. 36.

3. For Power and Strength to *effect*, and bring to paſs. *I will cry unto God moſt high*, (ſaith the Pſalmiſt) *unto God that performeth all things for me*, Pſal. 57. 2. And ſo do you. Say, "Lord I have no power to do any thing of my ſelf, therefore I ſeek to thee. He that Planteth is nothing, and he that Watereth is nothing; 'tis God that gives the the increaſe. Except the Lord build the Houſe, Man laboureth but in vain: So, unleſs thou bleſſeſt me, Lord, I ſhall act but in vain. "Lord, thou art he that giveth power to get wealth; therefore do thou ſucceed me, do thou proſper me. Proſper thou the work of thy hands. Thus in the works of your *particular Calling*. And ſo likewiſe in the works of your *general Callings*, when you are entering upon a Duty of Worſhip, Say, "Lord, I have not ſufficiency for the leaſt good thought; Let me have Grace to help, Let me have Grace whereby I may

may ſerve thee acceptably, with Reverence, and Godly Fear, Let thy Grace de ſufficient for me, &c. Thus in the beginning of a Work.

III. In the **Progreſs** of *any Work* or Buſineſs. While you are working, or acting in any Duty, or Employment, you ſhould be much in *Ejaculatory Prayer*. For firſt then you are apt to forget; Your hearts are like broken Bows, ſtarting aſide continually. Though you have begun with God, and that upon moſt ſerious conſideration, in the enterance upon the Duty; yet you will find it difficult to hold on with God in the progreſs of it. Your hearts will be ſtealing away, turning aſide, going back. Therefore that you may continue to be with God in the Duty from the beginning to the end of it; be ever and anon ſeeking to God by *Ejaculatory Prayer*. Again, Secondly, Corruptions will be ſtirring: ſo that inſtead of filling up the work with the actings of Grace, there will be danger

ger of filling it up with the Actings of Corruption. Oh how little Grace is acted in moſt Duties! Thirdly, Sathan will be tempting; he will be labouring to joyn his Temptations with your Corruptions: And both will have a powerful influence: Either, Firſt, to make you weary: Or, Secondly, to hold you too long at it: Or, Thirdly, to make you do amiſs in it; either by way of Omiſſion, or Commiſſion; either by not doing what ſhould be done, or by doing what ſhould not be done; in the doing of it: Therefore be frequently ſeeking to God by *Ejaculatory Prayer*. And that

1. For Mindfulneſs. Say, "Lord, when I am ready to turn aſide, then let me hear a voice ſaying, This is the way, walk in it. Lord let me not forget what I am now about. Let not my heart ſtart aſide, let it not ſteal away, *&c.*

2. For Renewed Strength. "Lord, thou haſt ſaid, *They that wait upon thee ſhall run, and not be weary; walk, and not faint.* Anſwer me therefore, and ſtrength-

ſtrengthen me with ſtrength in my Soul. Let me not be weary, and faint in my mind.

3. For Self-denyal. "Lord, enable me to withſtand theſe evil workings of my corrupt heart. Oh that I may not pleaſe my ſelf, ſo as to diſpleaſe thee in the doing of this work. Teach me to deny all ungodlineſs, and worldly luſts, &c. Let me not pleaſe my ſelf in doing this work, ſo as to diſpleaſe thee in not doing the other, to which thou doſt now call me.

IV. In the **Cloſe** of any Duty. Then you'l be apt to overlook God's *Aſſiſtance*, and to be attributing to your *ſelves*, or to *means*. To your ſelves, as *Nebuchadnezzar*, Dan. 4. 30. *The King ſpake, and ſaid, Is not this great Babylon, that I have built for the Houſe of the Kingome by the might of my power, and for the honour of my Majeſty?* Hence that Caution, *Deut.* 8. 17. ---- *and thou ſay in thy heart, My power, and the might of*

of my hand hath gotten me this Wealth. Oh how apt are men to reflect upon themſelves when they have done any thing, and to aſcribe to themſelves? So likewiſe to the *Means.* As they, *Habak.* 1. 16. That Sacrificed to their own *Nets,* and burnt Incenſe to their own *Draggs.* Secondly, You will be apt to neglect Gods *Acceptance*; only conſidering whether it be acceptable to your ſelves, or to others; either as Self-pleaſers, or Man-pleaſers. If you find it ſatisfies your own Conſciences, ſo that there is no clamouring there; it is enough: Or that Men like of it, and applaud it; though it be no way pleaſing, or acceptable to God, it matters not. Therefore in the Cloſe of every Duty, lift up your hearts by *Ejaculatory Prayer.*

1. Acknowledging Gods *Aſſiſtance.* Say, "Not unto us, not unto us, O Lord, but to thy Name be the Glory. *Thou ſha't remember the Lord thy God* (ſaith *Moſes*) *for it is he that giveth thee power to get wealth,* Deut. 8. 18. Say there-

fore,

fore, "Lord I have nothing but what I have received, and received from thee: Lord, of thy own have I given thee. I have laboured yet not I, but thy Grace, O God, that was with me.

2. Begging God's *Acceptance*. "O that what I have now done, might be accepted of thee! Lord, though men like it, and applaud it never so much, yet unless thou likest it, it is nothing. Oh that I might but find now that God accepteth my Work! See *Psal.* 19. 14.

3. If any good hath been done, Beg that God would enable you to do so still, and to do so more. See 1 *Thes.* 4. 10.

4. If any good hath been gotten, Beg that it may not be lost. Say, "Lord, keep these thoughts, these affections, *&c.* in the heart of thy Servants for ever. 1 *Chron.* 29. 18.

Thus of this fourth Particular.

V. When you **come** unto **any** of the **Ordinances**. As,

I. When you come to the **Hearing** of

of the Word *Preached*, Oh then is a ſpecial Seaſon for *Ejaculatory Prayer*. And that,

1. For your *Miniſters*, that a door of *Utterance* may be given, that a ſutable word may be ſpoken. Say, "Lord, now be with thy Servant, that he may ſpeak as he ought to ſpeak. Let his tongue be touch'd with a coal from the Altar. Let him have a double portion of the ſpirit, a freſh anointing, that he may ſpeak a word in due ſeaſon, a ſutable, and ſeaſonable word, *&c.*

2. For your *ſelves*, that a door of *Enterance* may be given, Say, "Lord, not only open his *mouth*, but mine *ear*. Let mine ear now be boared, Let my ear be opened, that I may not only *hear*, but *hearken*; not only *underſtand*, but *obey*.

And for this end ſeek unto God by *Ejaculatory Prayer*, both *againſt* that that may *let*, and *hinder* you; and *for* that that may *help* and *further* you in the ſanctifying of God's Name in Hearing.

1. Againſt that that may *let* and *hinder* you. As,

1. Vain thoughts; thinking upon impertinent things. Say, "Lord, let not vain thoughts now lodg within me. Deliver me from thoſe ſinful *outgoings*, and *wanderings* of heart, which I am wont to be ſubject to in hearing thy word.

2 High and lofty thoughts. "Let the Word be mighty through thee O God, to the caſting down of imaginations, and of every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.

3. The Suggeſtions of Sathan. "Let Sathan now be chained up. Lord, rebuke Sathan. Let him not ſteal away my heart from the word, or the word from my heart.

2. For that that may *help* and *further* you. As,

1. Real Apprehenſions of the preſence and Majeſty of God, whoſe word it is. Say, "Lord, Reaſon tells me that thou

thou art every where preſent; but thy word tells me that thou art in an eſpecial manner preſent in the Preaching of thy Word; oh help me to believe this. Strengthen my Faith now, that I may not only ſet my ſelf to hear the voice of Man, but of God; that I may hear what the Spirit hath to ſay to the Churches, *Rev.* 2. 7.

2. Compoſedneſs of ſpirit, that your hearts may be compoſed into an awful frame and temper ſutable to the holyneſs and awfulneſs of the Preſence of God, before whom you ſtand. You will find you have vain and diſtracted minds: they ought to be compoſed; therefore lift up your hearts to God by *Ejaculatory Prayer*, pray that he would fix them, that ſo you may attend unto him, and upon him without diſtraction.

3. Quickneſs of Apprehenſion. You are dull of hearing (*Heb.* 5. 11.) Beg of God that he would make you of *quick underſtanding* (*Iſa.* 11. 3.) that he would deſtroy the face of the covering

caſt over you, and the vail that is ſpread upon you. *Iſa.* 25. 7.

4. Livelyneſs of Affection, that you may not ſit like ſtocks and ſtones before your Miniſters, but that you may be eaſie to be moved, and ſtirred up by the Reproofs, and Counſels they diſpenſe unto you.

And then for all theſe be earneſt with God for the workings and influences of the Spirit.

3. As you are hearing all along, be lifting up your hearts by *Ejaculatory Prayer* unto God, ſutable to the nature of the Matter Preached; that as the Miniſter is Preaching, you may be Praying.

Therefore,

1. When any thing is difficult, then pray, "Lord give me to Underſtand this.

2. When any thing is reproved, "Lord, affect my heart, to loath this, and to leave it.

3. When any thing is enjoyned, and preſſed

preſſed as a Duty, Lord incline my heart that I may practice it.

Thus when you come to the *Preaching of the Word.*

II. When you come to the *Adminiſtration* of the **Ordinance** of **Baptiſme.** Then likewiſe is a ſpecial ſeaſon for *Ejaculatory Prayer.* Then Pray that your faith may be ſtrengthned, to believe the warrantableneſs of Adminiſtring the Ordinance, not only to *Believers*, but to their *Seed* alſo, their *Infant-Seed.* Say, "Lord, haſt thou not taken them into Covenant with thy ſelf? Thou haſt declared that thou haſt. And wilt thou then deny them the Seal of it? I believe that thou wilt not. "Haſt thou not ſaid, *That to Believers and to their Children the Promiſe is? Act.* 2.39. And is not the Seal of it to them alſo? Lord, may not *Saints* be Baptized? And, haſt thou not ſaid, (1 *Cor.* 7. 14.) that the Children of a Believer are *Saints*? "Lord, haſt

See *Ford's* two Treatiſes of the Practical uſe of Infant-Baptiſm.

thou not made known (1 *Cor.* 10. 2.) they were Baptized under the Old Teſtament? And why ſhould any think then, that it ſhould be otherwiſe under the New Teſtament? "Were not the Children of Unbelieving *Jews* broken off by the unbelief of their Parents? and may I not thence infer, that the *Children of Believing Gentiles* are by the faith of their Parents grafted in in their ſtead to partake of *the fatneſs of the Olive* in this Ordinance of Baptiſm? "Lord, I believe, help my unbelief. Thus pray that your Faith may be ſtrengthned to believe the warrantableneſs of Adminiſtring Baptiſm to the Children of Believers. *Then* for the *Child* that is to be Baptized, Pray that the Ordinance may be made *effectual* to him. Say, "Lord, this Child (*Ezek.* 16.20.) that was born unto thee, is now brought unto thee: Oh take away all iniquity, and receive him graciouſly. "Lay thy hand upon him, and bleſs him. Joyn the inward Baptiſm of the Spirit to this outward Baptiſm of Water,

Water, that it may be indeed a Baptiſm of Regeneration to him. "Let his Soul be waſhed in the bloud of Chriſt, as his fleſh ſhall be waſhed with this water, the ſign of it. "Let him be buryed by Baptiſm in the likeneſs of his death, that he may be alſo raiſed with him in the likeneſs of his Reſurrection. Laſtly, for your *ſelves*, Pray that you may be humbled, for that you have no more improved your Baptiſm for time paſt: And that you may be quickned, and ſtirred up to make (*Rom.* 11. 19, 20.) a better improvement of it for time to come. And beg earneſtly that it may be more and more effectual to you. Say, "Lord, have I all the Grace that was ſealed to me by Baptiſm? is there no more forthcoming to me? Lord, is the efficacy of the Ordinance tyed only to the preſent Adminiſtration? Thou haſt declared that it is not, Therefore let it be more and more effectual to me.

Thus be much in Ejaculatory Prayer when you come to the Adminiſtrati-

on of the Ordinance of Baptiſme.

III. When you come to the *Ordinance* of the **Lords-Supper.** Then alſo labour to be much in this Duty of Ejaculatory Prayer. Before you come, you ſhould be much in *Solemn Prayer*: you ſhould *examine* your ſelves, and be much in Solemn Prayer to God, that ſo your hearts may be rightly prepared. *The Preparations of the heart in man are from the Lord.* Prov. 16. 1. Take heed therefore that you put not off all to Ejaculatory Prayer then. But when you come, you muſt be much in *Ejaculatory Prayer.* Then pray that God would perfect what is lacking in your preparation. Be ſenſible that *all* you have done in order to the preparing of your hearts is but *little* in compariſon of what ought to be. And therefore pray that ſomething may be done for the further perfecting of it. That ſo your hearts may be, and continue to be in a right frame ſutable to the Ordinance, that you may carry your ſelves ſo, as is ſutable unto the *awful*

Pre-

Preſence that is there; ſo as you may manifeſt thereby, that you diſcern the Lords Body. It was the great ſin of the *Corinthians*, that they had no more of the aw of God upon their hearts, when they came to the *Lords-Supper*. Lift up your hearts therefore by *Ejaculatory Prayer* unto God, and pray earneſtly, that he would *put his fear into your hearts*. It's evil to feed without fear at our own Tables, *Jude* 12. much more to feed ſo at the Lords Table: *For becauſe of this, men eat and drink damnation to themſelves, not* ‖ *diſcerning the Lords Body:* or not ‖ *differencing it:* as if it were but a common thing. Therefore the awfulneſs of his Preſence, (for the King ſits at his Table) the holyneſs of the Myſteries, the danger of prophaning them, ſhould make us

‖ Μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου? *not diſcerning* the Lords Body; that is, not Sanctifying it, or uſing it as becomes ſo holy a thing. *Mede. Book* I. *Diſc.* II. *Not diſcerning*] *viz.* bearing no greater reſpect to the Sacrament of the Communion of the Body of Chriſt, than to any other corporal, and common kind of food. *Diodat. in loc.*

come

come with *greateſt Fear and Reverence*, elſe *we eat and drink unworthily, not diſcerning the Lord's Body.* Be earneſt with God therefore by *Ejaculatory Prayer* to put *his fear into your hearts*, and to *keep* it in your hearts while you ſhall be then before him. Say, "Lord thou haſt ſaid, thou wilt put thy fear into the hearts of thy people; oh put it into mine now. "Let me have grace whereby I may carry my ſelf acceptably in this Ordinance, with Reverence and Godly Fear. You ſhould come likewiſe with *greateſt humbleneſs*, and ſelf-abaſement when you come unto this Ordinance. For what are we, that we ſhould be admitted to the Lord's Table? Verily we are altogether unworthy, we deſerve not ſo great a priviledge: And not only ſo, but we deſerve the quite contrary, *viz.* to be rejected, and kept off from it. And therefore reflecting upon the greatneſs of the Priviledge, your own littleneſs, and nothingneſs, nay the vileneſs and wretchedneſs, ſay (conſidering

ing what God hath done for you in bringing you to his Table notwithſtanding) as *Mephiboſheth* did to *David* when he invited him to his Table, "*Lord, what is thy Servant, that thou ſhouldeſt look upon ſuch a dead Dog as I am!*" Oh how is it that thou haſt brought me hitherto! That I who deſerve not to be ſet with the Dogs of the Flock, ſhould thus have the Childrens bread provided for me! Is this after the manner of man, Lord! There muſt be alſo (when you come to this Ordinance) *Brokenneſs*, and *Contriteneſs of heart*: For therein you ſee Chriſt dying for ſin, and for your ſins; and what an unworthy thing is it for any one to pretend to benefit by the death of Chriſt (which was death for ſin) and yet live all the while in that ſin, for which he profeſſeth to believe that Chriſt dyed! Therefore ſin muſt be grievous to you, that you may repent of it. Therefore cry by Ejaculatory Prayer unto God, to affect your hearts for you. Say, "Lord, take away the *heart of ſtone*

that is in me, and give me an *heart of fleſh*, a ſoft and ſenſible heart, Lord; that while I look upon *Him* (in this Ordinance) *whom* I have *pierced* by my ſins, I may mourn, and be in bitterneſs of ſpirit: That I may mourn that ever I ſhould do ſo much as I have done againſt ſuch an one that hath ſhewed ſuch love, as to die for me: That I ſhould ſin ſo much, notwithſtanding the death of Chriſt, and ſo much againſt the death of Chriſt: That ſin ſhould be ſo ſweet to me, that was ſo bitter to Chriſt. "Oh that while I ſee the Body of Chriſt broken in this Ordinance, my heart may break within me at the ſight of it! Oh that I may not look upon a broken Chriſt, without a broken heart! Let my heart now be broken for ſin, and be broken from ſin, *&c.* Again, when you come to this Ordinance, there muſt be *ſincerity and uprightneſs of heart*. You come to eat and to drink at the Lords Table. You muſt not eat for your *ſelves*, nor drink for your *ſelves*; that is, *for your own ends*, as they,

they, *Zech.* 7.5,6. but in ſingleneſs (or ſimplicity) of heart, as they, *Acts* 2.46. Not in treachery, as *Judas*, of whom Chriſt ſaith, *that after he had eaten bread with him,* he *lifted up his heel againſt him.* Oh this is vile: therefore *let us draw neer with a true heart.* Heb. 10. 22. To play the Hypocrite here, is worſe than any where elſe. Pray therefore that you may be ſincere. Say, "Lord, deliver me from the *falſeneſs*, and deceitfulneſs of my heart. "Let my heart be found in thy Statutes. "I am come to renew my Covenant with thee; Oh that I my be fully reſolved to keep cloſe unto God! To give goodly words, or to make vain ſhews will not ſatisfie. Thou canſt not endure falſe and looſe Chriſtians. "Oh help me to be ſincere. "May I now be more fully reſolved for God, and my heart be more firmly engaged to God than ever. "May I intirely give up my ſelf unto thee, O Lord my God, even with my whole heart, and my whole ſoul; that ſo from my heart I may ſay,

Truly

Truly I am thy Servant, I am thy Servant, *&c.* Thus Pray when you be at this Ordinance for ſincerity, and uprightneſs of heart. You muſt pray alſo for the *ſtrengthning of your Faith. Faith* hath a *manifold office* in this Ordinance. *As,* To *apprehend,* and diſcern what is exhibited and repreſented: To *receive* and *apply* what is offered, and tendered: To go out unto Chriſt to receive virtue from him: To open the heart to let it in, *&c.* Thoſe acts of Faith whereby you received Chriſt at firſt, muſt now be renewed in receiving him again. Therefore ſay, "Lord ſtrengthen my Faith. Let not my Faith now fail me. Here thou offereſt the Body and Blood of thy Son: Thou ſayeſt, Take ye, eat ye, drink ye. Oh now that there may be an inward act anſwering to this outward, whereby I may receive Chriſt thus viſibly exhibited and tendered to me! Oh that I may have Faith as a taking hand to go forth to the offering hand of God! That my taking, and eating, and drinking

ing may be really ſignificative of my Faith appropriating, and applying Chriſt. Thus for the ſtrengthning of your Faith. Pray in like manner for the *ſtrengthning of your Love.* You ſhould exerciſe Love exceedingly, abundantly, when you come to the Lords-Supper. *Firſt* to Chriſt; conſidering how *lovely he is.* Firſt in *himſelf:* If there be any thing lovely in any, 'tis all in him. *Secondly* in *his Love to you.* He loved you, and gave himſelf to dye for you: *made his ſoul an offering for ſin,* endured buffeting, ſpitting, Crucifying, is gone to *prepare a place for you* in Heaven, appears there for you, *&c. Thirdly* in his Love to you manifeſted in this Ordinance. Herein he makes a repreſentation of his Death to you. Gives you it as a Pledge to aſſure you. Inſtituted it that very night he was betrayed. Conſidering all this, how ſhould you ſtir up your ſelves to love him! Pray therefore for grace whereby you may be enabled to let out your affection abundantly to him. Say,

"Lord,

"Lord, let my eye affect my heart; Let the ſight of the Love of Chriſt to me in this Ordinance, beget in me anſwerable Love to Chriſt. *Behold how he loved me!* even ſo, as to give himſelf to dye for me. And ſhall I not love him then? Oh help me, help me, bleſſed God. Let me Love him dearly, even *with all my heart, with all my ſoul, with all my might.* Thus Pray that you may expreſs your Love unto Chriſt. You muſt expreſs it *Secondly* one to *another*, and to *all Saints* whatſoever. *You are all one in Chriſt Jeſus:* all one in this Ordinance (all eat of the ſame bread, and all drink of the ſame Cup) And therefore Pray that you may be all one in Affection. Say, "Lord, let our Communion in this Ordinance unite our hearts together more than ever before. *Herein is Love; not that we Loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins,* 1 John 4. 10, 11. "O Lord, if thou ſo lovedſt us, we ought alſo to love one another. Oh fill me with Love therefore to all theſe, and

to

to all others that are thy Servants. Let me bear no malice in my heart now. If any have injured me, Lord, I forgive them, and desire from my heart that thou would'st forgive them too. *Forgive me my trespasses, as I forgive them that trespass against me.* And, Lord, help me to forgive them, as I desire thou would'st forgive me. Thus pray for the strengthning of your Love. Pray earnestly likewise for *Desire, and a Spiritual Appetite*; that God would make you sensible of your infinite need of Christ, that so the desires of your Souls may be to him, and you may hunger and thirst after him. And that he would give you good hope of a gratious satisfaction to your desires, that so you may be confident, and be able confidently to say, as *Psal.* 65. 4. *Blessed is the man whom thou chooseſt, and causeſt to approach unto thee, that he may dwell in thy Courts: I shall be satisfied with the goodness of thy House.* And that he would *seal* up some *Evidence of his special* Love and Favour in Christ unto you,

that might fill you with *Joy unſpeakable, and full of Glory*; that ſo you may be able to ſay, "My Spirit rejoyceth in God my Saviour. If ever we rejoyce, it ſhould be when we come to the Lord's Supper. † Nothing is more poper to the Commemoration we make of the Death of Chriſt therein, which is our life. Say therefore, "Lord rejoyce the ſoul of thy Servant. Fill me with all joy & peace in believing. *Laſtly*, Pray that you may be in *a Thankful frame*, that ſo you may be able in Truth and Sincerity to ſay, as *Pſal.* 103. 1, 2. *Bleſs the Lord O my Soul, and all that is within me bleſs his holy Name. Bleſs the Lord O my Soul, and forget not all his Benefits.*

† The Superſtitious deceive themſelves, who believe that the Commemoration of His Death conſiſts only in mourning. For in the Euchariſt, Jeſus Chriſt is not ſimply propounded unto us as dead, but as dead for us. To the end, that as his death is our life, ſo it ſhould be alſo our joy.

Deſpagne. Of the Eating of the Body of Chriſt. *Sect.* 4. *c* 5.

Thus you have the fifth Particular, *viz.*

viz. how you ſhould Pray with Ejaculatory Prayer when you come to the Ordinances.

Another ſpecial Seaſon for *Ejaculatory Prayer* is,

VI. When you are upon your **Sickbeds.** Then you cannot go to your *Solemn Prayers*, as at other times; therefore then is a fit ſeaſon for *Ejaculatory Prayer*. Pray then, *That* God would ſhew you wherefore he contends with you. *That* he would open your ear to Diſcipline, and ſeal Inſtruction upon your Spirit. *That* the fruit may be the taking away of ſin. *That* (if it be his good pleaſure) you may live and keep his word. *That* (however) you may be willing to die. *That* you may Sanctifie the Name of God in your ſickneſs, by a meek, quiet, humble, and ſubmiſſive behaviour before others. *That* you may be ſtrengthned againſt the aſſaults of Sathan. *That* you may have ſuch to come to you, as may ſpeak ſutably to your

condition; and, that you may profit by it. *That* you may have assurance (if the Lord shall see it good for you) that so, *an abundant entrance may be ministred to you* (whenever you go hence) *into his Heavenly Kingdome.*

VII. In the *hour* of **Temptation.** Then dart up Prayers as fast as possibly you can. Then Pray for *wisdome* to discern the evil, and danger of the Temptation. For *Courage*, and Resolution to resist it. For *Strength* to overcome it. And that Sathan may be called off.

VIII. When you come into **Untrodden Paths.** Then Pray, that God would *guide* you by his Counsels.

IX. When you are *going* a **Journey.** Then Pray *that* God would be with you, and bring you back again (if you are to return.) *That* he would give his (*Psal.* 91. 11, 12.) Angels Charge over you, to keep you in all your

your ways. That he would *ſucceed* and (*Gen.* 24. 12.) *Proſper* you.

X. In time of the **Motions** of the *Spirit*. See *Pſal.* 27. 8. When thou ſaid'ſt Seek my Face, my heart ſaid, Thy Face, O Lord, will I ſeek.

Thus be much in this Duty of Ejaculatory Prayer for *your ſelves*.

CHAP. V.

Men exhorted to be much in Ejaculatory Prayer *for* Others. *It is their Duty to Pray for* Others, *as well as for* Themselves. *It is their Duty to Pray for* Others *with* Ejaculatory Prayer. When *they should Pray with* Ejaculatory Prayer *for* Others. *For* whom *they should Pray, when they Pray with* Ejaculatory Prayer *for* Others.

HAving Exhorted you to be much in *Ejaculatory Prayer* for *your selves*, I come now to Exhort you to be much in *Ejaculatory Prayer*

2. For **Others.** Labour to be much in *Ejaculatory Prayer* for *Others.*

In Pressing this Exhortation to Pray with *Ejaculatory Prayer* for *Others*, I will insist upon these three Particulars.

1. To shew you *why* you should Pray with *Ejaculatory Prayer* for *Others.*

2. *When* you shonld Pray with *Ejocutory Prayer* for *Others.* 3. *For*

3. *For whom* you ſhould Pray, when you Pray with *Ejaculatory Prayer* for *Others*.

I. *Why* you ſhould Pray with *Ejaculatory Prayer* for *Others*.

For the clearing of this, I will ſhew you,

1. that it is your Duty to Pray for *Others* as well as for *Your ſelves*. And then,

2. That it is your Duty to Pray for *Others* with *Ejaculatory Prayer*.

1. It is your Duty, not only to Pray for *Your ſelves*, but alſo to make Conſcience of Praying for *Others*. This is expreſsly commanded, *Jam.* 5. 16. *Confeſs your faults one to another, and pray one for another*. And this Reaſon is given, *The effectual fervent Prayer of a Righteous man availeth much with God*: that is, not only for himſelf (the Apoſtle doth not ſpeak of that in this place) but for others alſo. *q. d.* his Prayers avail much for *Others*, and therefore you ſhould

Pray for them; by this you ſhould be encouraged to do it. This you are exhorted unto, 1 *Tim.* 2. 1, 2. *I exhort therefore, that firſt all Supplications, Prayers, Interceſſions, and giving of Thanks be made for all men.* Mark it, *for all men:* And he exhorteth to this *firſt of all*, † before he deſcends to any other Particulars, thereby intimating, that it is a ſpecial Duty, that every one ought to make Conſcience of, to Pray for *Others* as well as for *Themſelves.* It is taught you alſo in the *Lords Prayer.* For there it is not, *My Father which art in Heaven*, nor, *Give me my daily Bread*, nor, *Forgive me my Treſpaſſes*, &c. But, *Our Father, Give us*, and *Forgive us*, &c. Chriſt thereby teaching you, that it is your Duty to Pray for others, as well as for your ſelves. You are commanded likewiſe to get *Others* to Pray for you, *Jam.* 5. 14. *Is any ſick among you? let him call for the Elders of the Church, and let them Pray over*

† *Hoc primum, inquit, præſcribo, nam præſcribet deinceps & alia.* Grot. in loc.

over him. And not only *Elders* are to be desired, but (as there is occasion) *Others* also, as is implyed, *v.* 16. *Confess your faults one to another, and Pray one for another.* Now as you are commanded to get others to pray for you, so others are by the same command required to get you to pray for them; and so it is your Duty to pray for *Others,* and not *your selves* only. Again, God hath promised to hear his people, not only for *themselves,* but for *others* also. As *Isa.* 45. 11. *Jam.* 5. 14, 15, 16. 1 *John* 5. 16. Now when ever God makes a Promise to the doing of a Duty, it is, as to *encourage,* so likewise to *engage* to the doing of it. Furthermore, The Examples of the Godly in all ages, praying for *others,* as well as for *themselves,* bind you to this Duty: *Abraham* prayed for *Sodom, Lot* for *Zoar, Moses* for the *Israelites, David* for the whole *Church, Paul* for particular *Churches*; as for the *Romans,* Rom. 1. 9. for the *Colossians,* Col. 1. 9. and not only for particular *Churches,*

es, but for particular *Perſons*; as for *Timothy*, 2 Tim. 1. 3. for *Philemon*, Philem. *v.* 4. Theſe Examples ought to be imitated. They have been earneſt likewiſe with *others* for their Prayers; as *Hezekiah* for *Iſaiah*'s prayers, 2 *King.* 19. 4. *Paul* for the *Romans* prayers. See how paſſionatly earneſt, and importunate he was (*Now I beſeech you, Brethren, for the Lord Jeſus Chriſt his ſake, and for the love of the Spirit, that ye ſtrive together with me, in your prayers to God for me.*) *Rom.* 15. 30. Which he would not have been, but that he knew, that to pray for *others* was not only a Duty, but a very prevailing Duty (if performed aright) for thoſe on whoſe behalf it ſhould be performed. And therefore he was in great hopes, and did exceedingly comfort himſelf upon the prayers that were made for him; as upon the *Corinthians* prayers, 2 *Cor.* 1. 11. and upon the *Philippians* prayers, *Phil.* 1. 19. We may add unto all this, that the Precept of Chriſtian Charity requires no leſs of you, (eſpe-

(eaſpecially when your prayers are deſired by any on their behalf.) For therein you are commanded to love your neighbour as your ſelves; and if to love him as your ſelves, then certainly to pray for him as well as for your ſelves. To Pray for your *ſelves*, neceſſity requires; to Pray for *others*, Charity. Charity begins at home, but doth not ſtay at home. The Law alſo of your Communion with Chriſt requires it. You have Communion with him in his Prieſtly Office, and by vertue of that are made Prieſts unto God, 1 *Pet.* 2. 9. and therefore *as ſuch*, are bound to make interceſſion for others. Laſtly, Hereby you ſhall imitate the example of Chriſt, who Prayed not only for himſelf, but for others, which you are eſpecially bound to do. For *he hath given us an example that we ſhould follow his ſteps*, 1 Pet. 2. 21.

Thus you ſee it is your Duty to Pray for *Others*, as well as for your *Selves*.

Now this being premiſed, I will ſhew you,

2. That

2. That it is your Duty to Pray for *Others* as well as for your *Selves* with *Ejaculatory Prayer*.

For the proof of this consider,

First, You are expressly commanded to Pray with *all* Prayer for all Saints. So in the Text, *Praying always* with *all* Prayer for all Saints, *&c.* and therefore with *this*. So that you are to Pray not only for your *Selves* with *Ejaculatory Prayer*, but for *Others* also.

Secondly, You have many Examples of *Ejaculatory Prayer* for *Others* recorded in the Scripture. *Abraham* Prayed with *Ejaculatory Prayer* for *Ishmael*. *And Abraham said, Oh that Ishmael might live before thee*, Gen. 17. 18. *Eli* Prayed with *Ejaculatory Prayer* for *Hannah*. *Go in peace, and the God of Israel grant thee thy Petition that thou hast asked of him*, 1 Sam. 1. 17. *Elisha* Prayed with *Ejaculatory Prayer* for his Servant. *And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see*, 2 King. 6. 17. *Stephen* Prayed with *Ejaculatory Prayer* for

for thoſe that ſtoned him. *And he kneeled down, and cryed with a loud voice, Lord, lay not this ſin to their charge*, Act. 7. 60. *Chriſt* Prayed with *Ejaculatory Prayer* for thoſe that Crucified him. *Then ſaid Jeſus, Father, forgive them, for they know not what they do*, Luke 23. 34. Theſe, and divers other Examples there are of *Ejaculatory Prayer* for *Others* in Scripture, which you are bound to follow.

Thirdly, God hath heard *Ejaculatory Prayer* for *Others*. He heard *Abrahams Ejaculatory Prayer* for *Iſhmael*. *As for Iſhmael, I have heard thee, Behold I have bleſſed him, and will make him fruitful*, &c. So *Eli's Ejaculatory Prayer* for *Hannah*, 1 Sam. 1. 26. in granting her Petition, he granted his which he made on her behalf. So the Lord heard *Eliſha's Ejaculatory Prayer* for his Servant. *The Lord opened the eyes of the Young man, and he ſaw*, 2 King. 6. 17. So *Stephen's*, & *Chriſt's*. Now as the Command and the Examples lay an obligation upon you, ſo this

this Experience of God's hearing it, is, and ſhould be an encouragement to you, to be much in it. As *David*, Pſal. 32. 5. telling of God's hearing him, &c. Saith, *For this ſhall every one that is Godly pray unto thee in a time when thou mayeſt be found.*

Fourthly. You cannot Pray for ſo many in particular in your *Set-prayers* as you may in your *Ejaculatory Prayers.* It is your Duty, not only to Pray for *others* in the general, but in particular alſo. The Apoſtle tells that when he Prayed for *others*, he mentioned them particularly by name in his Prayers. So *Rom.* 1. 9. *I make mention of you in my Prayers.* And ſo he tells the *Epheſians*, Epheſ. 1. 16. So the *Theſſalonians*, 1 Theſ. 1. 2. So *Philemon*, Philem. *v.* 4. He made mention of particular Churches by name, and of particular Perſons by name. So *Abraham* made mention of his Son *Iſhmael* by name; and *Job*, when he Prayed for his Children, did not only Pray for them all in the general, but for every

ry one in particular. *He offered a Sacrifice* ('tis ſaid) *according to the number of them all.*

Fifthly, You cannot Pray ſo ſuddainly and ſpeedily for them in your *Set-vrayers*, as you may in your *Ejaculatory Prayers*. Many times their neceſſity is ſo urgent, that there muſt be Prayer for them preſently, without any delay. But that cannot be always in *Set-prayer*, becauſe that requires a certain time, which is not always coincident with others occaſions.

Sixthly, You cannot Pray ſo much with them in *Set-prayer*, as you may in *Ejaculatory Prayer*. 'Tis but ſeldome (in compariſon) that you can be with them in *Set-prayer*, ſo as to Pray for them in their preſence; and yet that is your Duty: But you may, when ever you be with them, Pray for them in *Ejaculatory Prayer*. To Pray for them, and with them, that is, in their preſence, in their hearing, will the more convince them of your love to them, direct and quicken them to their Duty, and provoke them

to

to Pray for you with *Ejaculatory Prayer* too, and ſo there will be a mutual exchange of *Ejaculatory Prayers* with each other. As *Ruth* 2. 4.

For theſe Reaſons you ought to be much in *Ejaculatory Prayer* for *Others*: and ſo you have the firſt Particular; Why you ſhould Pray with *Ejaculatory Prayers* for *Others*. The Second is,

II. *When* you ſhould Pray with *Ejaculatory Prayer* for *Others*, or what are the ſpecial ſeaſons of performing this Duty of *Ejaculatory Prayer* for *Others*.

1. When you go to Viſit them, or do occaſionally meet with them, *Gen.* 47. 7. *And Joſeph brought in Jacob his Father, and ſet him before Pharaoh, and Jacob bleſſed Pharaoh*: that is, Prayed by *Ejaculatory Prayer* for a Bleſſing upon him.

2. When they are going from you. So when *Jacob* went from *Iſaac*, *Iſaac* Prayed for him with *Ejaculatory Prayer*. *God Almighty bleſs thee, and make thee fruitful, and multiply thee*, &c. *Gen.* 28. 3.

3. When

3. When you are going from them. So *Jacob*, when he went out from *Pharaoh*, Gen. 47. 10.

4. When you do occaſionally think of them, when they come to your remembrance. So *Paul*, Phil. 1. 3. *I thank God upon every remembrance of you, always in every Prayer of mine for you all, making requeſt with joy.* Then remembring the condition they be in, or are like to be in, accordingly let your Prayer be.

5. When ſuddain danger unawares doth ſurprize them, then dart up ſome ſuddain *Ejaculatory Prayer* for them. *Ejaculatory Prayer* is eſpecially uſeful upon ſuddain occaſions both for our ſelves, and others. Herein lies one ſpecial excellency of it. Then pray that the Lord would be a preſent help in time of trouble, that he would make ſpeed to help, that he would interpoſe, *&c.*

6. When they are undertaking any difficult and hazardous Service. So when *David* was going to fight with the *Philiſtine*;

ſtine; *Saul* ſaid, *Go, and the Lord be with thee*, 1 Sam. 17. 37.

7. When you receive any ſpecial kindneſs from any. Thus *Naomi*, when *Ruth* told how kind *Boaz* had been, *Ruth* 2. 19, 20. When ſhe ſaw what ſhe had gleaned, ſhe ſaid, where haſt thou gleaned to day? *Bleſſed be he that did take knowledge of thee*, v. 19. And when *Ruth* had told her, ſhe ſaid, *Bleſſed be he of the Lord, who hath not left off his kindneſs to the living, and to the dead.* So *Paul*, ſpeaking of *Oneſiphorus*'s kindneſs, takes an occaſion to pray for him with *Ejaculatory Prayer*, 2 Tim. 1. 16, 18. *The Lord give mercy to the houſe of Oneſyphorus, for he oft refreſhed me; the Lord grant unto him, that he may find mercy of the Lord at that day.*

8. When they are actually at work in their particular Callings: Then ſay, "The bleſſing of the Lord be upon you. Then bid them God ſpeed. Then ſay, We bleſs you in the name of the Lord, or Lord be with thy Servants, Proſper the work

work of their hands. Thus *Boaz*, when he came into the field to the Reapers, *Ruth* 2. 4. ſaid, *The Lord be with you.*

9. When they deſire you to pray for them, when they beg your Prayers, then preſently dart up ſome *Ejaculatory Prayer* for them. When your Children come and ſay, "Pray to God to bleſs me, then ſay, "The Lord bleſs thee my Child; or, Lord bleſs this Child.

10. When they utter any *Ejaculatory Prayer* for you. So when *Boaz* prayed for the Reapers, *The Lord be with you*; they anſwered, *The Lord bleſs thee*, Ruth 2. 4.

11. When they are entering into a new Relation, or changing their condition. So when *Boaz* Marryed *Ruth*, all the people that were in the Gate, and the Elders ſaid, *The Lord make the woman that is come into thy houſe, like Rachel, and like Leah, which two did build the houſe of Iſrael*, Ruth 4. 11, 12.

12. When you are giving any good Exhortation, or Counſel, then ſay, "The

Lord bleſs this to you, The Lord grant you may not forget it, *&c.*

And thus you have the ſecond Particular, When you ſhould pray with *Ejaculatory Prayer* for *Others*. The Third is.

III. For *whom* you ſhould pray, when you pray with *Ejaculatory Prayer* for *Others*.

1. The Text ſaith, *for all Saints*; that is for all Saints living here upon Earth, For you are not to pray for thoſe that are dead. And therefore *David* left off praying for his Child, as ſoon as he knew that he was dead, 2 *Sam.* 12. 23. This I note, becauſe 'tis ordinary for ignorant perſons, though not to make *Set-prayers* (they being out of uſe ſince Popery hath expired) yet to make *Ejaculatory Prayers* for the dead. As when they ſpeak of ſuch an one that is dead, to ſay, "God be with him, and "God have mercy upon his Soul, *&c.*

But

But there is neither ‖ Precept, nor approved Example of this in the Scripture, and therefore you muſt not pray for the dead, but for the living; and not only for thoſe that are living at preſent, but for thoſe that ſhall be living for the future, *John* 17. 20.

‖ *Quum mihi objiciunt Adverſarij, ante mille & trecentos annos, uſu receptum fuiſſe, ut precationes fierunt pro defunctis, eos viciſſim interrogo, Quo Dei Verbo, quâ Revelatione, quo Exemplo factum ſit.* Calv. Inſtitut. l. 3. c. 5. *Vide Reinoldum de Sacr. Scrip. Eccleſ. Theſ. 5. p. 160.*

Again,

2. The Apoſtle ſaith, 1 *Tim.* 2. 1. *for all ſorts*; not only Saints, but * Sinners. We are there commanded to pray *for all men*, therefore even for the worſt, the vileſt of men; for *Ejaculatory Prayer* may prevail for the Converſion of ſuch. Yet this you muſt know, that you are not to pray for any ſuch, or any elſe as they are actually engaged in any evil way; you may not dart up any *Ejaculatory Prayer* for them, as being in ſuch a way.

* *Etiam pro nondum credentibus.* Grot. *in loc.*

1. Not for such as Persecute and Oppress the Church of God, *Psal.* 129. 5, 6, 7, 8. ----- *neither do they that pass by say, The blessing of the Lord be upon you,* &c.

2. Not for such as seduce by false Doctrine. 2 *Epist.* of *John v.* 10. *Bid him not God-speed, for those that do so, are partakers of his evil deeds.* And this is true of others, as engaged in any way of sin to the dishonour of God, and detriment of Religion, we may not pray one *Ejaculatory Prayer* for them, as engaged in such a way. And here by the way you may note, what an evil it is to do that which hinders the *Ejaculatory Prayers* of others. As it is a great evil for any to do that that hinders their own Prayers; so likewise to do that that hinders the Prayers of others, though it be but their *Ejaculatory Prayers*, Oh consider, if God cast thee out of their *Ejaculatory Prayers*, much more doth he cast thee out of their *Solemn Prayers*. Oh that such would consider.

Thus

Thus you ſee whom you ſhould Pray for by *Ejaculatory Prayer*, in the general. In ſpecial, you muſt Pray by *Ejaculatory Prayer* for your ſpecial Relations. As Parents muſt Pray by *Ejaculatory Prayer* for their Children; Children for their Parents; Maſters for their Servants, Servants for their Maſters; Miniſters for their People, People for their Miniſters; Magiſtrates for their Subjects, Subjects for their Magiſtrates. What Duties ſoever we owe to others by vertue of our Relations, we are more eſpecially bound to them by thoſe Relations; and where we are more eſpecially bound, there it is the greater ſin to be guilty of neglect. *Abraham* made Conſcienee of *Ejaculatory Prayer* for his Child; *Eliſhah* for his Servant; *Boaz*'s Servants for their Maſter; the *Iſraelites* for their King; 1 *King*. 1. 39. Let us be careful to do ſo too. By this means you may procure much good to them; obtain many a Bleſſing for them. And by this means we may prevail that they become great-

er Bleſſings to our ſelves; ſo as that we ſhall have the greater Comfort in them, and by them.

CHAP. VI.

Cautions *for preventing of Miſtakes, and Miſcarriages in, and about the Practice of* Ejaculatory Prayer. *It muſt not hinder* Set-prayer. *Arguments to convince of the Neceſſity of* Set-prayer. *It muſt not be Formal. It muſt not be Hypocrytical. It muſt not be Prophane. It muſt not be Paſſionate. It muſt not be reſted in, nor truſted to.*

I Have now done with the Exhortation to *Ejaculatory Prayer* both for *Your ſelves*, and for *Others*. That which remains, is only to give you ſome **Cautions** for preventing of Miſtakes and Miſcarriages in the performance of the Duty; and then to give you ſome **Directions** for the right Performance of it. *Firſt*,

First, then for *preventing of miſtakes* and Miſcarriages *in*, and *about* the performance of this Duty of *Ejaculatory Prayer*, theſe *Cautions* following are to be given.

Caut. 1. *It muſt not hinder Set-prayer*, either for your Selves, or Others. The Text ſaith, *Praying always* with **all** *Prayer*, and therefore with *Set-prayer*, as well as *Ejaculatory Prayer*. Set-prayer is a Duty as well as Ejaculatory Prayer, (nay in ſome reſpects much more) and and one Duty muſt not juſtle out another. The performance of one Duty is no excuſe for the none-performance of another. This is Partiality, which is either in the *Negative* part of the Law, when a man caſts off ſome ſins, and continues the practice of others ſtill: or in the *Affirmative* part, when he practiceth ſome Duties, and neglecteth others. Therefore he is a Deceiver, that upon pretence of Praying with *Ejaculatory Prayer*, omits *Set-prayer*. This is a deceiving of God. *But curſed be the Deceiver*

ver (ſaith the Prophet) *which hath in his Flock a Male, and voweth and ſacrificeth to the Lord a Corrupt thing*, Mal. 1. 14. So may I ſay, curſed be the Deceiver, that having opportunity for *Set-prayer*, puts God off with *Ejaculatory Prayer*. This is a defrauding of God, a cheating him of his due. And if this be ſo provoking when it is done to man, how much more when it is done to God! If God will not ſuffer man to be defrauded, much leſs will he ſuffer himſelf to be ſo dealt with. For this cauſe therefore the Judgments of God come upon men, becauſe they neglect *Set-prayer*. *I will go, and return to my place* (ſaith God) *till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early*, Hoſ. 5. 15. And ſo the Prophet obſerves they did, *Iſa. 26. 16. when thy chaſtening was upon them they poured out a Prayer*: but not till then, and therefore the chaſtening of God was upon them, that ſo thy might by that means be brought to pour out a Prayer. Now that was more

(as

(as hath been ſaid) than *Ejaculatory Prayer. Set-prayer* therefore is *neceſſary.* Ordinarily by *Prayer* in moſt of thoſe Precepts and Examples that are given of Prayer in Scripture, is meant *Set-prayer.*

That you may be convinced of the *Neceſſity* of *Set-prayer.*

1. Conſider the *practice of Chriſt.* He was much given to *Set-prayer* as well as to *Ejaculatory Prayer. He withdrew himſelf into the Wilderneſs and Prayed,* which he needed not to have done, if it had been for *Ejaculatory Prayer* only. *Luke* 5. 16. *He went out into a Mountain.* Luke 6. 12. In the *morning.* Mark 1. 35. *And in the morning riſing up a great while before day, he went out into a ſolitary place, and there prayed.* In the *Evening,* Mat. 14. 23. *And when he had ſent the multitude away, he went into a mountain to pray, and when* the Evening *was come, he was there alone.* And this was his cuſtome, *Luke* 22. 39.

2. Conſider the *practice of the Saints.* We read in Scripture of Holy Men that have

have ſet themſelves to ſeek God, and have ſpent much time in the Duty. As *David* three times, ſeven times a day. *Daniel* three times a day; and it was his uſual cuſtome, which he continued in the moſt dangerous times. *Hannah* poured out her ſoul. *Peter* went up to the houſe top.

3. That people may be at *Set-prayer*, God hath appointed, yea *expreſsly commanded them*, to go alone, and to enter into their Cloſets, and ſhut the door, which needs not to be done for *Ejaculatory Prayer*, Mat. 6. 6.

4. Sometimes to go together. As they did, *Acts* 2. 42. *Acts* 4. 24.

5. That they might have *Set-prayers* in time of the Old Teſtament, he built them an houſe chiefly for that end; which therefore had its denomination from thence, *It was called the houſe of Prayer*, Iſa. 56. 7.

6. Therefore God will have *Set-prayer*, that he may be worſhiped with Solemnity.

Laſtly,

Laſtly, We have many things to Pray for, which cannot be expreſſed (as is neceſſary they ſhould be) in *Ejaculatory Prayer*.

For theſe reaſons *Ejaculatory Prayer* muſt not juſtle out *Set-prayer*. *He* that prays only, or moſtly with *Ejaculatory Prayer*, and not with *Set-prayer*, *offers* to God only the *tyth of Mint and Cummin, and neglects the weightier matters of the Law*. This we *ought to do, but not to neglect the other*. (*vid.* Preſton's *Daily Exerciſe*.) Suppoſe thou haſt buſineſs, yet there muſt be a time for *Set-prayer*. You will have an eating time, and a drinking time notwithſtanding buſineſs; and ſo you ſhould have a Praying time. People do not look upon Prayer as neceſſary, or elſe they would never neglect it for other matter as they do. And there is much of *Atheiſm* and Infidelity in it, that is the cauſe of it, as hath been ſaid. And therefore, though I ſhew it you by way of information from this Doctrine of *Ejaculatory Prayer*, that you may learn this,

this, Not to expect to be heard, meerly for your long Prayers, because then you could not be heard for your *Ejaculatory Prayers:* yet it is not so to be understood, as if long Prayers were simply to be condemned. (*vid.* Hildersham *ubi supra.*) Our own, and others Necessities, especially the Churches Necessities, do often make it necessary, that there be *many* and *long Prayers.* And therefore know, that you may make *long Prayers*, so that you do not affect to be long, thereby to shew your ability in Prayer, and get applause, which is *Pharisaical*; nor think to be heard meerly for your much speaking, using vain Repititions for that end; which is *Paganish:* but having respect to the Magisty of God; do not multiply expressions carelessly, but endeavour that there be as much matter and affection, as words, and then there is no evil in the length of your Prayer, and you shall not offend thereby.

This then is the *first Caution*, It must not justle out *Set-prayer.* Though *Ejaculatory*

latory Prayer be neceſſary, yet it is not enough; it is not only neceſſary, there muſt be *Set-prayer too.*

Caut. 2. It muſt not be *Formal*, that is, having only a vain ſhew, and appearance, or reſemblance and likeneſs of *Ejaculatory Prayer*, without any reality, as being only a cuſtomary thing, from Education, Example, or the like.

Now then it is *ſo*,

1. When *it is without any attention of the mind unto it.* As when perſons being uſed, or accuſtomed to ſuch expreſſions, as are *materially* expreſſions of *Ejaculatory Prayer*, do make uſe of them upon any occaſion, but that ſo as they do not conſider, or attend to what they ſay. Thus many upon trivial occaſions, or otherwiſe, will cry out, O Lord, and O God, and "God bleſs us, God have mercy, Chriſt help us, God forbid, God ſhield, *&c.* not minding what they ſay, ſo as to have any thoughts of God in ſuch Prayer, or really intending to pray unto him. Thus God is *neer in*

their

their mouth, but *far from their reins*, as the Prophet complains, *Jer.* 12. 2. It muſt not be ſo therefore; when you dart up any prayer unto God, you muſt not dart up words only. When you take your leave of others, you ſay, God-bu'y. The expreſſion is good, yet it may be you do not mind what you ſay many times when you ſay ſo, and then it's but a meer formality, or (as we ſay) a Complement, a Ceremony, and no more.

2. Then it's Formal, when *it is without any concurrance of affection with it*, any out-going of deſires either after the thing, or unto God for the thing prayed for. Thus many pray, not caring whether they have the thing or no that they pray for, not looking after it when they have prayed. Or if they deſire the thing, tho' they expreſs a deſire, yet it is not to God. They ſhoot at random, not aiming at the mark. Now it muſt not be ſo, for there muſt be a darting up of deſire unto God, or elſe it is not Prayer. Without this, though you dart up never ſo many

Pray-

Prayers, you do not pray in any of them, as 'tis ſaid of *Elius*, *That he pray'd in prayer*, Jam. 5. 17.

3. Then it is Formal, *when it is without power in it*. Then a thing is ſaid to be in form when it is not in power (2 *Tim.* 3. 5.) when it is not effectual, ſo as to have any powerful influence upon a man, ſo as to ſtir him up to effectual endeavours, either for the avoiding of the evil prayed againſt, or the obtaining of the good prayed for. You muſt take heed of praying with *Ejaculatory Prayer* in this manner. You muſt not dart up prayers, as men when they ſhoot at random, not conſidering why, nor wherefore, nor how, and in what manner you do it. But it muſt be ſo as God may be ſanctified in it. Otherwiſe it is but a taking his *Name in vain*, and *God will not hold thoſe guiltleſs that do ſo*. Therefore when you dart up any prayer to God, *conſider what* you do. Labour to be ſerious and real in it. Look that there be deſires, and that your prayer be ſuch in reſpect of deſires,

as may put you upon effectual endeavours; else your darts will fly short, they will not reach up to heaven. God cannot endure such praying, and therefore let not any one think to obtain any thing by it. If your Prayers have no power with your selves, they will have no power with God. They will not be like *Jacobs* Prayers, that had such power as to prevail, *Hos.* 12. 4.

Caut. 3. *It must not be Hypocritical.* *As* there is abundance of *Hypocrisie* many times in *Set-prayer.* *So* likewise there is in *Ejaculatory Prayer.*

Then it is *Hypocritical,*

1. When it is done *purposely, and intentionally to be seen of men*; and so to be thought to be more holy, and devout for it. Thus men may be frequently lifting up their eyes and hands (a sign of mental *Ejaculatory Prayer*) that it may be taken notice of, that they pray, and are men that are mindful of God. Thus the *Pharisees* did love *to appear to men to fast*; and so *all Hypocrites*, they love to appear

appear to men to perform those Duties that they perform.

2. When *it is to cover and hide some wickedness.* *As* some *for a pretence make long prayers*, Mat. 23. 14. *So* others *for a pretence make short prayers*, viz. *Ejaculatory Prayers.* Many, if they be suspected, and questioned for a crime; that they may be credited, will presently betake themselves to *Ejaculatory Prayer* wherein they make their appeals unto God, and pray that God would judge them, and discover it, if they speak otherwise than the truth, and so lift up their eyes and hands, thinking that *then* men will not suspect them any longer. But this is Hypocrisie, and a perverting of the Duty.

3. When *it is with Dissimulation.* As when you pray for others to their faces, whom you do not wish well to in your hearts, but the contrary. This is *Flattery*, and made the note of wicked persons in the Scripture. *The wicked flattereth with his lips.* Thus many will shoot up

Prayers for others before their faces, Oh the Lord bless you, God keep you, God grant you a good day, a good year, &c. and shoot out poisoned arrows against them, even bitter words, and it may be curses behind their backs.

4. When *it is only in time of Distress.* As *Jer.* 2. 27. ---- *but in time of their trouble,* they *will say,* "*Arise and save us.* Thus many that seldome or never pray unto God, either with *Set-prayer,* or *Ejaculatory Prayer* in time of their health; if trouble be upon them, or they be in any great danger, will be much in Ejaculatory Prayer, "O Lord, help me, O Lord forgive me, Oh if thou wilt but spare me this once, I will become a new man, will never sin as I have done, &c. Now though possibly sometimes there may be sincerity in this, as proceeding from true Repentance, yet usually it is nothing but Hypocrisie. For *will the Hypocrite pray always?* No; *as,* not with *Set-prayer*; so not with *Ejaculatory Prayer* neither, and therefore he

is

is an Hypocrite. Labour therefore to be *ſincere* in your *Ejaculatory Prayers* both for your ſelves, and others. *As* Formality will make the dart fly *out*, *ſo* Hypocriſie will make it fly *away*. This then is the third Particular, It muſt not be Hypocritical.

Cant. 4. *It muſt not be Prophane.* As it is,

1. When it is done in *a Prophane manner*, As *ſportingly*, or as it were in jeaſt. As when perſons are at their ſports and games, and they cry out, O God, or God be thanked, or God ſend me good luck, *&c.* or every one for himſelf, and God for us all.

2. When it is done in *a way of ſin.* As when men are acting in ſome unlawful buſineſs, and yet will pray to God to ſpeed them. As now, when any are going to ſteal, and yet will pray, God ſend us good fortune, *&c.*

3. When men *expreſs ſome wicked reſolution they have taken up*, and will with the ſame breath pray, "God forgive me.

As, I cannot but do ſuch a one a miſchief, God forgive me. This is a *Prophaning* of *Ejaculatory Prayer*, and a polluting of the name of God. This is to make God a Patron of wickedneſs, and a party to it. It is alſo a mocking of God; for what is it elſe, for a man to do wickedly againſt his Conſcience, and yet to pray that God would forgive him? If thou meaneſt to go on in ſin, how canſt thou expect that God ſhould forgive thee? this is in effect to pray that God ſhould give thee a Diſpenſation, a Licence, as *he ſaid, God be merciful to me when I bow my ſelf in the houſe of* Rimon. This is a praying for forgiveneſs not only without it, but contrary to the condition upon which it is promiſed; for that is Faith and Repentance. Take heed therefore that your *Ejaculatory Prayer* be not *Prophane*.

Caut. 5. It *muſt not be paſſionate*, darted up in wrath. *When you pray* (ſaith the Apoſtle) *lift up your hands without wrath and doubting*, 1 Tim. 2. 8. But uſually it is otherwiſe. 1. Many

1. Many *when they are angry* with any that will not yield to them, will say, "Well, if you be upon those terms, then *God-buy*, and so fling away from them. Thou fool, Dost consider what thou Prayest? shall God be with him, and wilt not thou? 'Tis as if thou shouldest say, Let God be with him if he will, but so will not I.

2. Many in their *mad frantick passion* dart out horrid imprecations, 1. Upon *themselves*. As, "I pray God I may never prosper if this be so; or if I should be guilty of that you lay to my charge. 2. Upon *others*. As, God confound him, The Devil go with him. Men are very apt to bring their suddain passions into prayer. But this is contrary to the Rule, *Bless*, and *Curse not*. Such kind of prayer is like but to recoyl upon your selves, and come down upon your own heads.

Object. But may we not use *Imprecations*? We find that Holy Men in Scripture have done so.

Answ. Their *Imprecations* were from

special excitations and impulses of the Spirit of God, and were *Prophetical Predictions*. We must not pray the prayer of *Elias* without the spirit of *Elias*. The *Disciples* would have had leave to call for fire from Heaven, as he did; but Christ said, *Ye know not what spirit ye are of*, Luke 9. 55.

Caut. 6. It must *not be rested in, nor trusted to. Not rested in*, as, when men think it to be enough, so that they need not make use of *Set-prayer* at all, though there be never so great occasion, of which I have spoken somewhat already. Many when they sit down to Meals will say, "God make us thankful, and that is all the Prayer they make. And when they have committed a sin, they will say, "God forgive us, and never think of seeking any farther for the forgiveness of it. *Not trusted to*, as, when men put off all to a *Death-bed* Ejaculatory Prayer. Many will say, "If we may but have time to cry "*God have Mercy*, it will be enough. This is a trusting to *Ejaculatory Prayer*. But, 1. That's

1. That's an uncertainty whether there will be time for ſo much or not; for ſome are ſuddainly ſmitten and taken away.

2. Suppoſe there be, yet it is not enough. Oh what a ſlight matter do ſuch make of Forgiveneſs, and Reconciliation with God! whereas the heart muſt do the greateſt work that ever was done, before it can be obtained. *Take heed* therefore of truſting to your Ejaculations. *I will not truſt in my bow* (ſaith *David*, Pſal. 144.6.) Neither do you in this, for of it ſelf it cannot ſave you.

Thus I have ſhewn you what things you are to *take heed* of for the preventing of Miſcarriages in this Duty.

CHAP. VII.

Directions for the right Performance of the Duty of Ejaculatory Prayer.

NOW in the laſt place to give ya ſome **Directions** for your he[lp], to

to enable you to perform this Duty aright, and to be much in it.

Direct. 1. Labour for *truth of Grace.* For elſe you cannot pray acceptably. God will not hear the leaſt Ejaculatory Prayer that a wicked man darts up unto him. *The Prayer of the wicked is Abomination.* See *Prov.* 15. 8. and *Rom.* 8. 8.

Direct. 2. *Be very watchful.* This will be a ſpecial help to you. The Watchman cryes upon every occaſion; and ſo the Watchful Chriſtian. The Watchman is purpoſely ſet to deſcry occaſions, and for this end do you watch; *watch unto Prayer,* 1 Pet. 4. 7. unto *Ejaculatory Prayer.* Watch and Pray, *Mat.* 26. 41. If you watch, you will pray, elſe not: that is, not ſo frequently as you ought. He that means to throw or ſhoot a dart, watcheth diligently for his opportunity. So muſt you do, elſe many an advantag will be loſt as not obſerved. Watch therefore to ſee if any danger be towards, any temptation, any ſin, any ſuffering, that accordingly you may cry unto God, by Eculatory Prayer.

Direct.

Direct. 3. Labour for *quickneſs of apprehenſion*, that ſo you may not watch in vain, or ſo much in vain, as you muſt needs do if you bewithout it. Some can apprehend quicker than others. Labour therefore for a ſpiritual Sagacity, a ſpirit of diſcerning, an accute ſenſe, a clear quick-ſighted eye. For a blind man to watch to is no purpoſe and for one that is poreblind is little better. *Therefore*,

1. Get your *hearts purged from Luſts*, for they blind the eye of the underſtanding that it cannot ſee. And beſides this,

2. *Give all diligence to be adding to your Faith Virtue*, &c. For he that lacketh theſe things is blind, and cannot ſee affar off, 2 *Pet.* 1. 5-9.

3. Let *your ſenſes be experienced to diſcern good and evil*, Heb. 5. 14. For as by frequent exerciſe real habits are begotten, ſo thereby ſpiritual habits are increſed, and perfected.

Direct. 4. Labour *to preſerve in your ſouls a ſpiritual tenderneſs*, that ſo you may not only diſcover, but affected with

what

what you diſcover. When the heart is hardned, then, tho' a man have never ſo clear Apprehenſions and Convictions, yet they do not prevail, but he neglects God in them. But when the heart is ſoft and tender, it cannot endure to lie under the guilt of the leaſt ſin, or be without a ſenſe of the love of God, *&c.* but will preſently fly unto God by *Ejaculatory Prayer* for it.

Direct. 5. Labour *to ſee what danger you be in continually*, and then you will be ſtill looking up, and flying to God continually. Still think with your ſelves that you walk among ſnares, that you are not ſecure, and this will make you frequent in *Ejaculatory Prayer* unto God. Now there is no place, no company, or condition you can be in, but you need the help of God to aſſiſt, to protect and preſerve you in it. You may, nay you ought to aſſure your ſelves, that (though you do not ſee it, yet) you are in continual danger, in jeopardy every moment. For there are hidden ſnares, and the Devil

Devil *goes about continually ſeeking whom he may devour*. Therefore beſides the manifeſt and apparent dangers that ſome times there are to be taken notice of: (for the diſcovery of which, you are to watch (as hath been ſaid) beſides theſe I ſay, you ſhould *believe that there are hidden dangers*, and this will make you be continually darting up Prayers unto God for protection, and preſervation. "Lord, I know not what a day, what an hour may bring forth, therefore be with me, *&c.* You take moſt hurt by theſe hidden, theſe unſeen danges (*for in vain is the Net ſpread in the ſight of any bird*) therefore labour to get your hearts affected with this Conſideration, and then you ſhall be thereby very much quickned to be much in this Duty.

Direct. 6. Set God always before you. For the ſight of God is very attractable, it's the nature of the ſight of God to draw the ſoul after him. When a man forgets God, and hath him not in his thoughts, there is no motion after him,

but

but when he ſees him, he cannot but upon every occaſion fly unto him. When the Child ſees the Mother, he cryes after her, though before (while ſhe was out of ſight) he was well enough without her.

Direct. 7. *Keep grace in continual exerciſe.* Be ſtill ſtirring up the fire, and blowing it into a flame. It's the nature of Grace (as of fire) when ſtirred up, and ſet on work, to be darting upwards.

Direct. 8. *Grieve not the Spirit*, cauſe it not to depart. For the Spirit it is that enables to cry, *Abba*, Father. It is from the ſpirit that men are much in *Ejaculatory Prayer.*

Direct. 9. *Accuſtome your ſelves to be much in Ejaculatory Prayer.* For the Soul moves moſt that way, that it is moſt uſed to. This will make it natural as it were, and very eaſie. When once we are uſed to a thing, we can do it upon all occaſions, and we do it freely without difficulty.

Direct. 10. *Keep Conſcience clear*, for elſe

elſe you will not dare, at leaſt will have but little heart to be darting up any *Ejaculatory Prayer* to God upon any occaſion. Guilt unbends the bow, weakens the arm, and makes it tremble. For this end, be ſure you keep in a good way, for elſe there muſt needs be guilt, and conſequently fear, which will hinder the praying by *Ejaculatory Prayer* unto God.

Direct. 11. Be *humbled for your neglect* of Ejaculatory Prayer. for a man will not make conſcience of a Duty, and be ſerious and conſtant in the performance of it, till he be firſt ſenſible of his ſin in omitting it, and throughly humbled for it.

Direct. 12. *Obſerve experiences of the evil effects of neglecting* Ejaculatory Prayer, and frequently bring them to remembrance. As, how often you have miſcarried in Company, *&c.* by reaſon of your neglecting to lift up your heart by Ejaculatory Prayer to God to be with you, *&c.*

Direct. 13. *Often conſider with your ſelves*, "Is there nothing that I ſhould now be ſpeaking unto God for? there may

may be ſome thing, and I do not ſee it. By this means you will come to ſee. Again Conſider with your ſelves, "Can I now lift up my heart unto God being in ſuch a frame? Can I dart up a Prayer unto God being in ſuch a way? Am I now in ſuch a frame of Spirit, ſuch a place, ſuch a company, as that I can ſay, "Lord, vouchſafe to be preſent with me. And if you cannot, endeavour ſpeedily to get out of it. For if thou canſt not pray there, what ſhould'ſt thou do there? When a man tryes a dart, or ſhoots in ſuch a place, and finds he cannot, he preſently leaves that place, and goes to a better. And ſo do you, when you find you are not where you ſhould be. Say, "If I ſtay here, then I cannot pray, *&c.* By this means you will remove the impediment. And you ſhould take heed your Prayers be not hinhered, 1 *Pet.* 3. 7.

Direct. 14. Often call your ſelves to an account. Say, "Have I not forgotten? Have I ſent up any *Ejaculatory Prayer* to Heaven ſince morning? Since I have been here? Since I have been in this place? Since I have been in this company? And if you find you have not, then check your ſelves for it, and ſtir up your ſelves preſently to it.

FINIS.